THE UNITED CHURCH Observer

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Coronation Church

(SEE PAGE 5)

A Canadian in Scotland

A Stimulating Experience

DONALD E. C. McLEAN, Edinburgh, Scotland

I have just got an order of service for the Coronation, which will help on June 2nd when several million Britons will be watching the ceremonies on television. The position of Scotland in the United Kingdom and of the Church of Scotland north of the border, is to have some recognition in that service. The Moderator of the General Assembly is to present the Bible to the Queen. This is fitting, as the Queen is a Presbyterian when in Scotland, as the saying goes. A recent letter to the press, however, declared that this has no legal basis, but is only due to Queen Victoria's preference for the forms of Presbyterian worship. It may not be law; but it is a well-established tradition, and tradition carries much weight here.

Each week I come up against new aspects of British life. After nineteen months in Britain—after travelling 5,000 miles along her roads, spending ten days in London and two years at New College, Edinburgh, working for the Post Office at Christmas, cheering with the crowd at the Mercat Cross hard by St. Giles when the herald proclaimed the accession of Elizabeth, attending the Edinburgh Festival, and preaching thirty Sundays in Scotland—the writer is still getting first impressions of Britain.

I have known for years that these people are my people; now I have felt it. But they have a separate life of their own. The pattern of life familiar to Canadians is repeated here, yet always with a difference. In a British crowd we are not obvious outsiders. We have been received with a ready kindness to many firesides. We are made to feel we fit in. But there are fine points of social convention which we can not even name, though we can detect them. There are social graces which we admire; but how do we appear to these people? They are so polite and friendly that this question hardly arises.

Shatter my illusions! People here can not tell a Canadian from an American. But one person recognized my accent as Canadian. After a service she told my wife, "As soon as your husband started to speak, I thought of Bernie Braden," a Canadian entertainer on the BBC! Between hearing the fifty Americans at New College, many with a southern drawl, and the vigorous lochs-and-heather speech of the Scots, I began listening to myself, and found that I too have an accent. I had thought an accent was something possessed only by other people. To find you have one yourself fairly knocks you out of the centre of the crowd into the fringes.

We have fallen into the British habit of drinking tea six times a day. Britons, despite their heated denials, do believe in central heating—taken internally. And they need it. One January Sunday I preached in a Church which has been a place of worship since A.D. 1159. There was heat on, but despite a pulpit gown and concealed cardigan, I was actually shivering as I preached. My wife, who sat in "the manse pew" directly below the pulpit, declares she could hear my teeth chattering. Had I followed St. John's advice and made the sermon hot, it might have only have resulted in luke-warmness, and so have been condemned anyway!

The Church of Scotland is short of ministers. I know of two villages about two miles apart, which have always had their own ministers. Now, to get a minister they must form one pastoral charge. They wonder how it will work, as few ministers have a car.

One Sunday I was to preach in a kirk whose vestry window looks out over the River Tay in Perth. Starting in good time, we drove 43 miles for morning service. It surprised the folk that we drove so far. I told them of the distances many Canadian ministers drive.

In the afternoon we climbed a hill overlooking Perth. We were amazed to be told that the grey mountains we could see far to the west, were 50 miles away in "the west" of Scotland. And we were almost on the east coast! Try looking across Canada from a hill! Yet Scotland packs the beauty into a small space, that Canada spreads before your eyes on a huge scale. This country is small; but in things not visible, great.

One of these is the character of Scotland's people. As we stood on the hill enjoying the lovely valley with its towns, its fields fenced by "dry-stane dykes," its stone farm buildings, and the Tay threading its way through this tapestry, an elderly man, who had been bird-watching nearby with a pair of binoculars, spoke to us. He pointed out Dunsinane Hill, site of Macbeth's castle, and Old Scone, where Charles II was crowned on Jan. 1, 1651. "The last coronation in Scotland," he informed us. We walked with our friend to see the view from a higher hill nearby. He was more used to hill-walking than we young folk. We talked as we went. We learned that he was a printer who had sold his business and retired. He was still keen, rich in the lore of local history, and was enjoying life. He told us that he had sold out because he was getting on in years, and did not wish to carry such a heavy responsibility. But he was still able to work. So he had asked for, and received, a job in the printing firm he had lately owned! A man who can retire from the top position, and fit in lower down, taking orders from those less experienced than himself, must have achieved self-mastery, and a calm, balanced attitude to life. We have met character here. This man is only one of many interesting people.

I came to this country seeking bookish wisdom from the past, and discovered to my delight that the present generation embody much of that wisdom in lively form. But not all of them. Though the Gospel is still preached, many seem to have forgotten the Source of their fathers' strength. More people attend Church in Canada.

It has been a privilege and a stimulating experience to get to know the people of Britain.

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The Church and Rural Life

DONALD MACLEOD, U.S. Correspondent

"The Protestant Church needs to reconsider her responsibility in Rural America." So stated the Reverend Claude J. Snyder, Secretary for Town and Country Church, in an article written for the Board of National Missions of the Evangelical and Reformed Church.

In early days, Dr. Snyder points out, the hope of the Church was in the strength and vitality of her town and rural congregations, but with the rapid industrial expansion of the nation, religious leaders are apt to lose sight of the permanent validity of this truth. With the contemporary boom in new housing developments, it is comparatively easy for church leaders to conclude that the destiny of the Protestant Church is city-centred.

This attitude stands out in striking contrast, Dr. Snyder cautions, with the outlook of the Roman Catholic Church, whose programme for the rural church is more sanguine. The Catholic Rural Life Conference has four

LECTURER

The Rev. W. Morrison Kelly, recently of Scotland and now Andrew's United Church, T will be one of the lecturers School of Religion of the Un of Western Ontario, London, during the week of June 22-2 title of his lectures will be Church—God's Workmanship; in the Epistle to the Eph Professor Eric C. Rust, M.A., B.D., of Rawdon College, Un of Leeds, will also lecture. M and lay people are invited to

constructive aims: (1) T for the under-privileged Ca living on the land; (2) to k the land the Catholics wh now on the land; (3) to more Catholics on the lan to convert the non-Cathol the land.

These objectives show that if the Protestant Chu indifferent to rural life Roman Catholic Church is ready to assume responsibi

What are some of the cant trends which Dr. finds in rural America toda

1. There is the continuin growing importance of the capital and country sea country life. Great chain whose rural business was largely by mail order cata are moving branch stor county seats where face t relationships make for business results for buye seller alike.

2. There is the developm farms with greater acreage, is paralleled by the incre number of small farms. I the total mechanization of ing methods, only large crops really pay dividends. farms, moreover, are increas urban folk seek to give thei dren a well-balanced tow country living experience. changes are bound to have reaching effect upon the i tions and organizations of life.

3. During the past ten ye has been noted, the total non-farming rural populati risen from 18 to 31 million.

(*Continued on page 30*

The Church in Action

NEXT ISSUE
The Church's Summer Programme

'e Go Into the Copperbelt

Mission Field in Africa

ID H. GALLAGHER, Secretary, Board of Overseas Missions

ıe United Church of Canada decided to enter a new field ission endeavour in Northern lesia, Africa — the first new to be opened since 1925.

›rthern Rhodesia occupies 640 square miles of the au of Central Africa. Neighing territories include Angola e west, the Belgian Congo to orth and northeast, Tanganto the northwest, Nyasaland ıe east, Portuguese East a and Southern Rhodesia to outheast and south, and the vi Strip of South West Africa to the south. The Zambesi forms the southern boundor over five hundred miles. ther boundaries are mainly ms and watersheds. With the tion of the river valleys, ıern Rhodesia is largely a au some 5,000 feet above sea There are grassy plains and lands. The larger rivers pro- water the year round, but er streams have a seasonal Large lakes include Bang-, Miveru and Tanganyika. famous Victoria Falls, seen vingstone, almost a hundred ago, are at the southern mity of Northern Rhodesia. ough in the tropical part frica, the temperature and dity are moderated by the de. There are three noticeseasons: the rainy months November to April; the cool, winter months from May to st; and the hot period from mber to November.

stern Province, one of six orthern Rhodesia, produces r, the extensively mined area being known as the Copperbelt. Large centres of population have been built up about the mines at Luanshya, Kitwe, Mindola, Chingola and Mufulira. Over 20,000 white people are associated with this industry. About 40,000 Africans are employed in the mines. These, together with dependents, and the thousands of servants, merchants, clerks, etc., and their families, provide a constituency of hundreds of thousands of Africans in need of the Gospel of Jesus Christ.

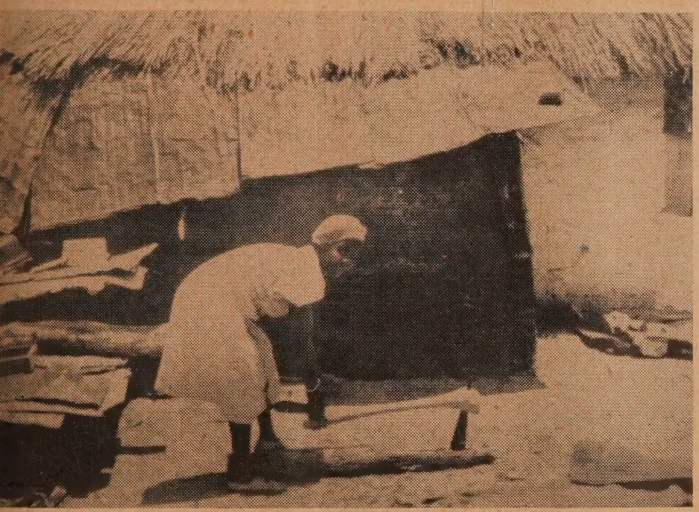

Photo by D. H. Gallagher

ive woman of Northern Rhodesia cutting wood with a home-made axe.

A few thousand had been led to Christ in areas from which they came, and they form the nucleus of the "Church of Central Africa in Rhodesia." This Church has an African Moderator, a dozen ordained pastors, and a number of elders in its one presbytery. There are fifteen congregations, a few being for white people. The Church was formed by a union among the Church of Scotland Mission Churches, those of the London Missionary Society, and the Union Church of the Copperbelt in 1945. The Methodists, working south of the Copperbelt, provide a missionary and support African ministers in the Church of Central Africa, as a co-operating unit, though not a part of this Church.

The "United Missions in the Copperbelt" includes the Church of Scotland, Methodist Missionary Society, the London Missionary Society, United Society for Christian Literature, and Universities Mission to Central Africa. The last named represents the Anglican Church, which conducts Church work separately, but co-operates in social welfare and in religious teaching in the schools. The half dozen missionary families are all too few to meet the needs of the area, and our brethren of the British Churches welcome the co-operation of The United Church of Canada.

Photo by Editor

Rev. Geoffrey G. Smith and Mrs. Smith, the first missionaries appointed by the United Church to the new field of Northern Rhodesia.

Improving Standard

The Africans who came to the industrialized area face a life radically different from that of their primitive villages, where all were attached to the land. Chris-

(*Continued on page* 14)

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OVERSEAS MISSIONS

In recent issues The Observer has featured Church Extension, Rural Life, and the Chaplain Service. In this number the work of the Board of Overseas Missions receives special emphasis. With a budget of slightly over six hundred thousand dollars, work is carried on in India, Japan, the Copperbelt in Northern Rhodesia, Angola, Korea and Trinidad. Because of changing world conditions a Joint Policy Committee has given careful study to future plans. Instead of r e t r e a t the decision is to strengthen and intensify our share in the work of the co-operating Churches.

In Japan the United Church co-operates with nine other Mission Boards through an Inter-Board Committee for Christian work. Instead of serving in denominational areas, missionaries are appointed by a Council of Co-operation, which is a liaison body between the Committee and the Church of Christ in Japan. Twenty-seven Japanese and ten missionaries are members of the Council which stations the missionaries.

The United Church Board of Overseas Missions urgently needs 14 ministers, 7 teachers, 4 doctors, 1 agriculturist, and 3 social service workers. Still, as of old, the call is heard: "Who will go?" Who will answer: "Here am I, send me."

THE YOUNG QUEEN

The camera has given blazing advance publicity to the Coronation. Radio will give a simultaneous report, and by air, television will follow only a few hours later in Canada. Our Moderator will be present to represent The United Church of Canada. Clearly the Coronation is a dramatic public event. What are the deeper meanings below the surface of glamour and parade?

The Queen can give an example of worthy womanhood. As daughter, wife and mother, she has already demonstrated her high quality of character. Her few broadcasts have displayed grace, sympathy and charm. Her recent royal tour across Canada showed that she is loyal to the royal in herself. Her own mother and grandmother have given her an example to follow.

The Coronation is a witness to the Christian faith of Queen Elizabeth II. It makes a radical difference that the Sovereign of the British Commonwealth of Nations professes a religion of humanity and mercy, a faith that seeks to preserve lives not liquidate them, to safeguard personal liberty instead of maintaining slave labour camps, to uphold democracy in preference to a dictatorship. The highest values of the Western nations are largely the outgrowth of the Protestant Reformation, and the British throne still stands in that tradition.

Quietly but with strategic influence our young Queen may strive for world peace. She can discourage bickering between Britain and the United States. She can give strong support to the United Nations, and as a mother she can use her position to protect youth from the tragedies of war. The Queen has come to her Kingdom for such a time as this.

Without us the Queen cannot perfectly fulfil the duties of her high office. The devotion to duty that we expect of the Queen is equally demanded of ourselves as citizens. She is only one; we are many. A secularistic, materialistic, pleasure-mad society can defeat her most consecrated efforts. When we pray "God Save the Queen," let us not fail to add a petition for our own loyalty and Christian citizenship.

THE MUSIC MAKERS

A little over six years ago we started a feature column for children in The Observer under the title, "The Music Makers." Dr. F. J. Horwood, a United Church minister and full-time instructor at the Royal Conservatory of Music, Toronto, Ontario, contributes the column. His purpose is to combine the study of good music with the Christian way of life. Beginning with a dozen or so, the number has steadily grown until there are now 375 Music Makers enrolled. Every Province in Canada is represented; there are some members in England. Many pen pals have been arranged. Three contests have been held. In these contests, creative, original work of a high order has been produced by these young people. The ages of the Music Makers range from 8 to 18 years. The condition of entrance is the acceptance of a six-fold pledge in which the member promises to be loyal to a few axioms, of good deportment, and to learn to play some musical instrument. Fifty members have won a first in festivals, several have won cash awards up to one hundred dollars.

As they grow older many of the children assume responsibility; some teach in Sunday School. On a recent Sunday a sixteen-year-old played the organ in the Church, her sister, 12, played the piano in another, and the father, a layman, preached in still another. A brother, also a Music Maker, has decided to become a minister.

This is a unique and useful piece of p
that is being done by the capable and
secrated leader of the Music Makers.
not only writes the column but keeps
voluminous correspondence with his
flung constituency. It is one way in w
the Church paper is serving an area o
Church life sometimes overlooked.

OUR STANDARD OF VALUE

On a recent Thursday evening five t
sand people paid several thousand do
to see a wrestling match in Maple
Gardens, Toronto. The following Fr
evening five hundred people gathere
Convocation Hall, Toronto, to hear a
lecture on Basic Christianity by Profe
Elton Trueblood.

The lecturer, who has specialized on b
instead of brawn, is an outstanding Qua
one of the most constructive Chris
thinkers of our time. He briefly traced
three hundred year history of the Qu
movement, and in clear-cut, simple w
spoke of reality in religion, the primac
spiritual experience, the place of lay wor
in spreading the Gospel, the spiritual equ
of men and women, and the necessity
worship to lead to practical forms of w
service.

The question period was even be
Without hesitation he spoke of basic C
tian unity transcending denominational
creedal divisions, of the limitations of pr
sionalism and the way to peace. He to
the Friends providing an expensive med
for sick children in Russia, and gave a
picture of the interdependence of mo
nations.

In a city predominantly Protes
five hundred people turned out to he
disciplined, altruistic thinker discuss
Christianity.

AN INDIAN CHIEF

On page twenty-nine is the obituar
Chief Samuel Pootlass. It should be
with historical imagination. Born in a sm
house on a riverside, he grew up a
Indian boy trained in the customs o
tribe. He became Chief and led his p
in their ceremonies and pursuits. Then
his conversion, and he sought by word
example to lead his people in the Chri
way of life. He was originally regis
under the name of King, but he had
name changed to a humbler word conn
mercy. His minister wrote: "He w
perfect example of what Christ coul
with a fully surrendered life." No me
is made of the missionary who led hi
Christ. The Christian world know
Kagawa, but how few know the name o
missionary who sacrificially loved Ka
into Christian discipleship. The statisti
our Indian Missions tell the smallest
of the story. It is in surrendered Chri
lives that treasures are laid up in hea

A Coronation is a Consecration

Coronation
in Westminster Abbey
JUNE 2, 1953

e Christian Meaning of an Ancient Ceremony

CAMPBELL WADSWORTH,
ntreal West, P.Q.

DURING these past weeks the attention of Canadians and all other citizens of the tish Commonwealth has been reasingly concentrated on the roaching coronation of Her esty Queen Elizabeth II. Our spapers and magazines have n full of it. Radio and tele-on have devoted long hours to n itself the coronation will be remendous and thrilling spec-e. London will be crammed to bursting point with visitors n all parts of the globe, while he remotest settlements of the adian backwoods, the Austral-plains and the African veldt impact of the crowning of our en will make itself felt in a e variety of ways.

t the same time we ought all us to remember that at the re of all the excitement and oicing, all the pomp and umstance, which a coronation s into being, there lies a very ple and solemn religious ser-. It is the sacred rite, by which en Elizabeth will dedicate her-to the welfare of her people he name of Jesus Christ her d. This essentially Christian ice will take place within the s of God's House. It will begin the presentation to the Queen copy of the Holy Scriptures, it will conclude when she and consort go down on their knees re the Holy Table to receive Holy Communion of the Body Blood of our Saviour Christ. ut some of the details of this ice we wish to write in the graphs which follow.

The Ancient Ceremonies

ut are many of these ent ceremonies now quite out late, and, therefore, entirely of place in our modern, scien-and ultra-sophisticated age? ome people may feel moved sk themselves, as the second of June approaches. This, of se, is a question which raises ead at every present-day coro-on. Its voice was heard just re the coronation of the late George VI. Happily, at the , there was at hand one who abundantly capable of giving tisfactory answer. This was Cosmo Gordon Lang, who ed persuasively in this way: t is no mere paradox to say the very merit and meaning ne coronation rites is precisely in one sense, they are out of . How else could the wonder-tability and continuity of our onal history be more impres-y shown? Our King is to be ned with the same rites as e with which his predecessors been crowned for more than ousand years!

Moreover, although the forms

(Over)

Photograph by "Federal News" Photos of Canada in "The Royal Tour, Canada, 1951." (Toronto: The Ryerson Press)

Elizabeth II

are old, the spirit embodied in them, and expressed in the words attached to them, is never old and may ever be renewed. The spirit is the solemn recognition of the sacred character alike of royalty and loyalty—'that the powers that be are ordained of God'—that the ultimate source and sanction of all true civil rule and obedience is the will and purpose of God, and that behind the things that are seen and temporal are the things that are unseen and eternal."

At all previous coronations—from the time of William of Orange and Mary his Queen right down to that of the late King George VI — the introductory movements of the coronation ritual were as follows: (1st) the Monarch's procession into Westminster Abbey; (2nd) his or her presentation to and recognition by the people; (3rd) the taking of the solemn oaths of the royal office; (4th) the commencement of the Communion Service. At a much later point in the service—several hours later in fact!—the formal presentation of the Scriptures was made by the Dean of Westminster and the Archbishop of Canterbury. This year two important changes will be in evidence.

The Changes

In the first place, the presentation of the Bible will take place immediately following the taking of the oaths by the Sovereign. In the second—and this is an even greater break with tradition—the Church of England, through its high officers, will no longer assume the exclusive right to perform this ceremony. No, for the first time since the coronation of King Charles II at Scone, in 1651, the Moderator of the Church of Scotland will have an official part by gesture and deed in what takes place. This is the way in which the coronation rubrics now read:

"When the Queen is seated, the Archbishop shall go to her chair, and the Moderator of the General Assembly of the Church of Scotland, receiving the Holy Bible from the Dean of Westminster, shall bring it to the Queen and present it to her, the Archbishop saying:

"Our Gracious Queen, to keep your Majesty ever mindful of the Law and the Gospel of God, as the rule for the whole life and government of Christian princes, we present you with this Book, the most valuable thing that this world affords." And the Moderator shall continue, "Here is wisdom. This is the royal law. These are the lively Oracles of God." So will conclude a ceremony which to the sensitive Christian mind will be as moving as it will be significant.

The Service

The Archbishop of Canterbury will now begin with the Communion Service. Following prayer for the Queen, the Epistle — 1st St. Peter 2: 13-17—and the Gospel—St. Matthew 22: 15-22—will be read, after which the Nicene Creed will be sung by the choir. Everything is now in readiness for the series of richly symbolic acts which follow.

The Anointing

In the first-hand account, which he left of the coronation of our present Queen's father, Archbishop Lang tells us that to him personally, as to many others, "the most moving scene was the King's anointing, when, as the glorious music of Handel's 'Zadok the Priest' rang through the Abbey, he was stripped of all his official garments save a simple white tunic, and then, after his anointing, knelt, this slight, white, solitary figure at the faldstool, to receive my blessing." But the anointing is not merely a ceremony of moving impressiveness. Some there are who see in it the central action of the whole coronation ritual.

Certainly one cannot read the prayers or study the rubrics at this point in the service, without saying to one's self: "How similar is what here takes place to the ordination of a Christian minister!" In a very real sense, our Queen will be ordained. She will be set apart to a semi-priestly office. She will become, in ancient phrase, the Anointed of the Lord. Long centuries ago St. Columba of Iona set apart Aidan to be King of Scots by the laying on of hands. At a later date the anointing with oil became the approved method, by which the sovereign was consecrated to the lifelong service of God and the people. And as is the custom in both Christian confirmation and ordination, the ceremony is not complete without prayer for the strengthening power of the Holy Spirit.

The Robing

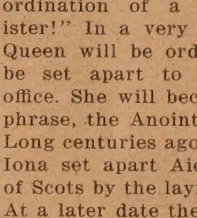
Seated in King Edward's Chair, the Queen will now have the shining symbols of Christian chivalry brought to her one by one. Next she will be arrayed in the vestments appropriate to her high office, for here, as in many other departments of human life, an official robe is the outward badge of a person's profession and calling. The soldier has his uniform, the judge his robe of sable and crimson, the scholar his cap and gown, and the nurse her livery of spotless white. So also is it with the Queen in her high office as the head of the Commonwealth and as a defender of the faith of Christ.

First, the Dean of Westminster will place upon her a long, white garment without sleeves, called by the odd-sounding Graeco-Latin name, the Colobium Sindonis, which, however, simply means a vestment of linen. Next follows what is called the Supertunica, a cassock-like garment, made of cloth of gold, with a handsome belt of the same. Then she is further invested with the Armilla, which closely resembles the familiar ecclesiastical stole. And lastly comes the Pallium, or great imperial mantle, which is a splendid robe of the finest cloth of gold, covered with embroidered symbols and fastened with a heavy clasp across the breast. So the Queen will be arrayed in her royal and priestly garments, garments which set her forth as a person apart—a person who, in a unique sense,

(*Continued on page* 26)

"I Ask Your Prayers on My Behalf"

DOROTHY DUMBRILLE, Alexandria, Ont.



VICTORIA

The little Princess Victoria received the news in her dressing-gown. It was in the early light of a June day over one hundred years ago that the Archbishop of Canterbury, accompanied by Lord Conyngham, two hours after the death of her uncle, the King, arrived to tell the Princess of her new responsibilities as Queen of a great realm. She drew slippers over bare feet, in her haste and concern; and held out a little white hand to Lord Conyngham as he dropped to his knee and uttered the words, "Your Majesty."

When the Archbishop took the outstretched hand and bent to kiss it, she murmured, "I ask your prayers on my behalf."

Queen Victoria was crowned one year later, in the month of June, 1838. As the great day drew near, the City of London, indeed all of Britain, became coronation mad. Feverishly, the people prepared for the event. The Crown worn by George IV and William IV weighed seven pounds and was, of course, unsuitable for a young girl's head; it had to be made over and the fortune in jewels which decorated it rearranged. One of the interesting preliminaries which was dispensed with was the ancient custom of the appearance of a feudal-looking champion on horse-back, whose duty it was to present a public challenge in the name of England and the Sovereign, by throwing on the ground his gauntlet, which he dared any man to pick up. Another old custom which was withdrawn was the time-honoured one of the Peers of the realm doing homage by kissing the left cheek, as well as touching the Crown of the Sovereign. Small wonder that the young Queen wished this custom dropped—there were six hundred Peers!

June 28th was perfect "Queen's Weather," and broke like a stage setting for a fairy tale, serene and lovely, as London drew a great breath of expectation. The old Thames bound the festive decorations together like a gleaming ribbon; there were waving banners and flags, and flowers everywhere, bands and music, gunfire and bursts of artillery. From Hyde Park to the Abbey every house had scaffolding and every window and every conceivable place where people might view the parade was

(*Continued on page* 26)

The Coronation

Exploitation and Achievement

MAURICE CRANSTON

London (WP). The signific of the coronation is more s than political. The British r family enjoys the loyal suppo every British citizen, apart fr fringe of republicans and Ja ites (backers of the Stua Parliamentary monarchy is versally accepted as the i constitution for these islands. British people's attitude to E beth II is much the same as attitude to George V and Ge VI.

Why, then, has the corona of the present Queen become occasion for ballyhoo and mercial exploitation on a unknown in the history of Br monarchy? Why has the cor tion called forth what Ca called "the deafening blas puffery"?

Neither the Court nor the ernment can be held respon for the ballyhoo, and, if trut told, there has been some dis in Buckingham Palace at the gar exploitation of a solemn e For example, when Prince P showed a husbandly interes the coronation souvenirs that been made by "enterpris manufacturers, he was percep appalled at the poor quality o a few.

Popular journalism has scended no less deeply to " in" on the coronation. It is in sible to open a mass-circul magazine or newspaper wit finding some article on the household by a writer who cl —with variable conviction know "the inside." Most of articles are spun out of not because there is nothing to about the coronation or the archy that has not been already. The few points w remembering are these:

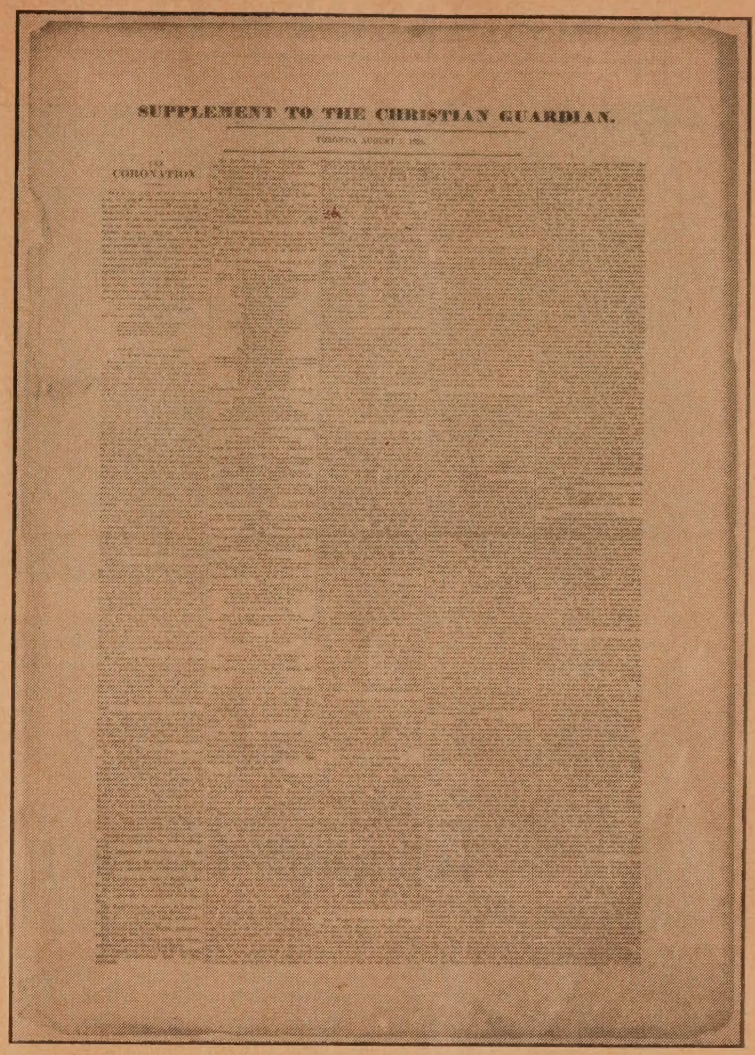
1. As a result of many e in the history of Britain, but cipally of the "Glorious Re tion" of 1689, the British mon can not rule unconditionally, must take certain oaths on re ing the crown. The purpos these safeguards is to mai the Protestant religion an make the monarch a servan the people.

2. The decline in the pre of the British nobility in the 60 years has been accompanie an enormous increase in prestige of the monarchy. Vic was so widely disliked that people expected the monarch die with her. Today, alth Britain is the only great p that remains a monarchy, position is very different. And difference is largely due to personalities and the ach ments of George V and Georg George the Fifth's accomp ments as a constitutional have been admirably expounde his recent biographer, Sir Ha Nicolson. George the Sixth's

ater efforts and sacrifices are embered by every adult Briton. eorge V, who was by no means intellectual, had great strength mind and simplicity of char-er, and he demonstrated during 26 years on the throne those lities of dignity and humility ch are required of a king, who lso in reality a servant of his ple. George VI, blessed with a e attractive personality, inher- those qualities, and there is ry reason to believe that his ghter, in turn, has inherited m, too.

. Elizabeth II is a serious, but solemn, young woman, who gladly accepted as her heredi- duty an office which is about most arduous in the world. main burden is that of being continuously charming to all sorts of people, and continuously interested in all sorts of public events; for a Queen's diary is crowded daily with such doings. To speak frankly, a constitutional monarch has to put up with a great deal of nonsense as well as earnest labours. Philip, the Duke of Edinburgh, who is intelligent and critical, is likely to be less patient with the nonsense than his wife, who has her mother's astonishing imperviousness to boredom. Precisely what scope the Duke will find for his exceptional abilities remains to be seen.

These are the plain facts about the new reign in Britain. It is not necessary to add to the prodigious trivia of coronation publicity one further word.


SUPPLEMENT TO THE CHRISTIAN GUARDIAN.

TORONTO, AUGUST 1, 1838.

CORONATION

God Save The Queen!

e Church Paper Reported Queen Victoria's Coronation

the issue of "The Christian rdian," August 1, 1838, there a Supplement on The Corona- . This had taken place on June 1838, but the story had taken ks to arrive in Canada. The tor, Dr. Egerton Ryerson, ex- ned that as it was not likely he ld live to furnish, or many of subscribers to read an account he Coronation of another British arch, they were using the rative of the whole ceremony nected with the Coronation of en Victoria. Elsewhere on this e will be seen a facsimile of Supplement, and the following acts are from the story.

From an early hour, indeed before daylight, numbers of ons were to be seen gathering little knots in the immediate nity of Buckingham Palace, as the day advanced consider- additions to that number inued to be made, until the r of 8 o'clock had arrived, n the whole line on either side he road leading up Constitu--Hill from the New Palace, as as the inner side of the iron ng which divides St. James's the Green Park, was crowded well dressed persons, of whom ry large portion consisted of es. Within the railing there e erected a series of platforms various elevations, on which dings were obtained at a ge of 2s. 6d. per head. This mmodation extended nearly the Duke of Sutherland's dence up to the triumphal arch osite the entrance into Hyde , as far as we were enabled ee, not one was unoccupied. either side of the arch, and on sides of the gate, spacious eries were erected which were l principally by elegantly sed females, many of whom rrival of the youthful Sover- took off their bonnets.

Soon after half past 9 detach- ts of the Blues and the Life rds, accompanied by their ective bands, arrived opposite entrance gate of the Palace, and their appearance was quickly followed by that of 12 of Her Majesty's dress carriages together with the state coach. The carriages of Her Royal Highness the Duchess of Kent, with those of their Royal Highnesses the Duke of Cambridge, Duchess of Gloucester, and the Duke of Sussex next reached the Royal residence in rapid succession.

Hyde Park Corner

"Soon after 6 o'clock in the morning Hyde Park Corner became a scene of the most animated and interesting character. . . . A large proportion of the military engaged in the business of this splendid ceremonial passed either along Piccadilly or down Constitution Hill, which of course much increased the excitement, bustle, and the brilliancy of the neighborhood. Horse guards, grenadier guards, hussars, rifle brigades in succession attracted the attention of the crowds which occupied seats in the galleries in front of St. George's hospital. Before 8 o'clock the whole of the footways along Piccadilly and Constitution Hill were filled with a dense multitude arrayed in their best attire and fully resolved to enjoy to the utmost this universal holiday. At a very early hour a work of perfect supererogation was performed, namely the watering of the roads, for there was quite enough of rain to present the least inconvenience from dust.

"Soon after 9 o'clock all apprehension of rain seemed to disappear, and the confident expectation of a fine day to be universally indulged.

"Gradually the gorgeous procession advanced up the hill and the discharge of a gun announced that the Queen had entered the state coach; the band of the Horse Guards played the national anthem, and the union of expectation and delight was apparent in every countenance.

"The representatives of foreign potentates at this Court certainly never made a display of magnificence which even in the remotest degree approached that which graced the coronation of Queen Victoria, and those who questioned the chasteness or elegance of those equipages should recollect that no inconsiderable number of them were manufactured in London, and their gorgeousness, remarkable as it was, could not be regarded as going beyond what the dignity and interest of the occasion required.

"The Duchess of Kent was the first of the Royal family who passed through the gateway. Her royal highness very graciously acknowledged the cheers with which she was received. The Dukes of Sussex and Cambridge were also cordially received, but every manifestation of feeling that even approached the enthusiastic was reserved for Her Majesty. At either angle of the gateway on the side next the Green Park a sailor was stationed, holding an union jack, to salute Her Majesty as she passed through; but the salutations which appeared most to gratify the young Sovereign were the shouts with which a people passionately loyal, appeared anxious to ratify, as it were, by anticipation, the solemn compact she was about to make with them. The joy of the multitude, and their desire to testify it, seemed to know no bounds; again and again were the cheers repeated, and slowly as the cavalcade moved, yet the time appeared too brief for that outpouring of loyalty which was all but inexhaustible. The progress of the procession, however, though slow, was sure, and onward went the yet uncrowned Queen, to receive as she advanced fresh manifestations of popular affection and confidence.

"Close behind the latter part of the procession there came up the hill a tremendous rush of the mob, but with the discipline and power of combination which give to the police force such vast advantages, several of that body outstripped in the race the thousands who were running up the hill, and instantly they formed a compact line, drew their staves and the mob stopped short as if their thousands were as nothing to a handful of police. In the most submissive manner they allowed themselves to be guided into the Green Park, over the wide expanse of which they soon dispersed, and after a little time they were allowed to wend their way into Hyde Park to occupy themselves with the amusements of the fair till the grand cavalcade should return. The greater portion of the soldiers who had occupied the ground were marched off to dinner, and did not return till past one o'clock.

"The crowd in front of Hyde Park had become in the course of the afternoon exceedingly dense, and the squadron of Lancers whose

(*Continued on page 27*)

YOUNG PEOPLE'S UNION

Photo by Newton, courtesy of "The Ottawa Citizen"

Members of the Parkdale United Church Y.P.U., Ottawa, Ont., turned out in large numbers for their annual banquet on April 13th. Over 85 young men and women heard Miss Leanore Kettles tell about her recent trip to Travancore, India, as one of five Canadian delegates to the Third World Conference of Christian Youth. Those in the picture above are, back row, left to right: Bob Glass, President, Ottawa Presbytery Y.P.U.; Rev. Burton Corkum, Assistant Minister, Parkdale United; Robert Bradley, Treasurer; Dougl Blair, President. Front row: Barbara Lee, Vice-President; Eleanor Campbell, Secretary; and Miss Leanore Kettles.

SECOND LETTER FROM LEANORE

Some First Impressions

In my last letter, I tried to give you an over-all picture of the Conference. This time I thought you might be interested in hearing some of my first impressions of India.

Upon arrival at Dum Dum Airport, Calcutta, we immediately began going through the red tape of immigration, customs and health inspection. We were asked for certificates showing that we had been inoculated against typhoid and paratyphoid, typhus, cholera and yellow fever as well as vaccinated for smallpox. This procedure took exactly one and a half hours.

It was an interesting experience driving alone through the dirty streets of Calcutta—and I do mean dirty! Everywhere we looked, cows and animals of all sorts roamed the main streets. Of course, you know that the cow is sacred in India, so it does pretty much as it pleases. If it feels like going into a bazaar and helping itself to a cabbage, it does so, and no one would dare to stop it. The monkey is also sacred and it manages to destroy whatever the cows leave. The sacred animals have created quite a problem for the people of India even though many of them are not conscious of this fact.

Upon arrival at the Great Eastern Hotel, I was asigned a servant whose number was 31. These servants were supposed to look after our rooms and bring us such things as boiled water or ink or light bulbs—or whatever we might desire. When I was away from my room, "31" looked after the key and guarded the room until I returned. These boys wear turbans, white coats, and pantaloons, but for the most part are barefoot. Not all of them speak English, so it was a little difficult to make oneself understood at times.

The temperature during the day was about 70°, cooling considerably in the evening, even enough for us to be comfortable in sweaters and suits. One was not only chilled by the weather, however, but by the sight of people and animals huddled around little fires which they had built along the sidewalks to keep warm or cook what little food they might have. There are 1,000,000 people in Calcutta without homes. The Government is trying to look after them, but for the time being their only home is the sidewalk.

We had beggars approaching us from every side and, oh, what a pitiful sight! They were always there. One would hear a very pathetic "Mem sahib, mem sahib," and if one turned around, one saw a woman in a ragged sari, her hair hanging in strings as if it had never seen a comb, a baby on her hip with perhaps its eyes cut out or arms or legs broken—just so the begging could be carried on! If you were to offer some of these people work, they wouldn't take it—they make far more money begging. Many of them are organized into associations and if you gave to one, before you could snap your fingers, you would be surrounded by many others with outstretched hands.

Of course, there are those who really have to beg and the trouble lies in knowing who needs help and who doesn't.

We saw famine areas where there hasn't been a proper monsoon in five years. The people in these areas are starving because their crops have failed, year after year.

Perhaps what I have written will help you to understand why the Conference was held in Asia. Unless one sees the problems which exist in these countries, it is very difficult to comprehend the extent and urgency of their n or be able to put intelli thought and discussion into able action.

In letters which follow, I hope to tell you more about Conference discussions and visit to the United Church mis area.

Sincerely,

Leanor

SOUTH AFRICA, Our Responsibilit

Young People of Kimberley, B.C., Young People's Union have undertaken a study of the situation in South Africa, to endeavour to find its implications for them as a group, and for Christians everywhere. Following are the findings of the group study.

It has been seen that a vastly complicated problem exists in South Africa, with no simple solution offering itself. Two and one-half million Europeans of Dutch and British descent, who have been the driving force for over 200 years, now find themselves confronted with the fact that there are about nine and one-half million African, "coloured" and Indian people who are on the move because of an awakened sense of rights, rights now commonly accepted around the world. Furthermore, this conviction has been fanned into a flame by certain policies of the Nationalist Government under Malan in these days, notably those policies generally contained in the term "apartheid" or "separateness."

Insofar as the outside world is concerned, there is increased tension because South Africa is facing today problems which are comparable to those faced in England and the United States of America anywhere from 50 to 300 years ago. The world today, h ever, is alive with 20th cen ideas of liberty, democracy, rights of man, and so on, South Africa is in the spotli For the most part, they are becoming aware of what ought to have, yet, in term education and training, they just emerging from a type of which most western peoples k many hundreds of years This situation can be remedie rather short order, comparati speaking, but it can't be done year or next. The example of U.S.S.R. demonstrates how qui universal education and techn skill can be brought to a pe very quickly. However, the s tion to South Africa's prob cannot be found as easily a England or the United St because, where their problem internal, South Africa's prob has become international.

In our study we have found we can only deplore those cur steps and policies involve "apartheid"—a programme un taken by a government in w the non-white population has representation. We feel ther no hope to be found in policie that kind. We feel that those

(Continued on page 22)

Photo by Ed

The above picture shows members of Carlton St. Y.P.U. in a scene from "Fortieth Man," one of the three plays that competed in the Toronto Confer Y.P.U. Religious Drama Festival held in Markham, Ontario, recently. capacity audience sympathized with Miss Isabelle Squires in her dilemm to which play deserved the award. Brampton Y.P.U.'s "Church Bells" with "The Fortieth Man" a close second.

y the Grace f God, Queen

When the story of our time is wed from some vantage point future history, the chronicler y note with comment that in a when, throughout most of the rld, Church and state are in fusion with each other if not open conflict, when religion is re and more considered a vate privilege if not a personal uliarity, when almost everyone nprehends peace by good gun- y better than they apprehend peace of God that passes all derstanding, when principalities i powers in many places admit no higher Power than their n — in such a day as this — a ltitude met in Westminster bey by dawn, watched and ited for the great West Door to mit a gentle queen whose pro- ssional was an ancient hymn:

as glad when they said unto me e will go into the House of the Lord.

As a religious service the Cor- ation of Elizabeth II takes many llions "to Church" on the morn- g of June 2, 1953. There, in rds, music, and ritual, the high- affairs of state will be con- cted under the most solemn vocation of the Most High God. The main current of Hebrew- ristian tradition has never ubted the possibility of appro- iate outward expression of those ings most surely believed in the epest chambers of the heart. lief gives rise to ritual, and if ual at times threatens to balm true belief rather than shrine it fittingly, there is within lief itself a corrective that cries t in anguish and anger for wor- ip in spirit and in truth.

This is why there can be no epticism about what takes place the Abbey at this Coronation remony. The spirit of the central ure is beyond doubting, and e witness to truth in the oaths, ws, and declarations is on a vel beyond dispute.

Before the enthronement itself n take place, three essential acts must be performed — The Recognition, The Oath, and The Presentation of the Holy Bible.

In The Recognition, the people accept the queen as their sovereign and acclaim her. The willing consent of the people is necessary, a significant point when one thinks of covenants natural and supranatural.

In The Oath, the queen binds herself to govern according to established principles in Church and State, to uphold Law and Justice and Mercy, and to maintain the Laws of God and the true Profession of the Gospel.

The Holy Bible on which The Oath is taken is then presented to the queen as declaration of the sanctity of the compact of People and Sovereign. It is a recognition that the wellbeing of both rests upon the Revealed Truth of God contained in Holy Scripture.

"Our Gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole of life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God."

It is against the spiritual tapestry of this religious background that the Coronation is fully understood and truly appreciated. It is this facet of its uniqueness that moves the writer Paul Gallico to observe:

"Coming as it does at this time of world disillusionment, the religious nature of the coronation ceremony will exercise a more powerful influence than it has for many centuries. There is no cynicism in the picture of a woman kneeling at prayer asking for Divine help in the task of fulfilling her duties toward her children. While man has assumed the representation on earth of the Higher Power, the human heart still turns and will always be deeply moved by the figure of the loving mother and compassionate woman."

The great heart of a great people is indeed moved, and there is no gainsaying the sincerity of the simple, common prayer of intercession: "God! save the Queen."

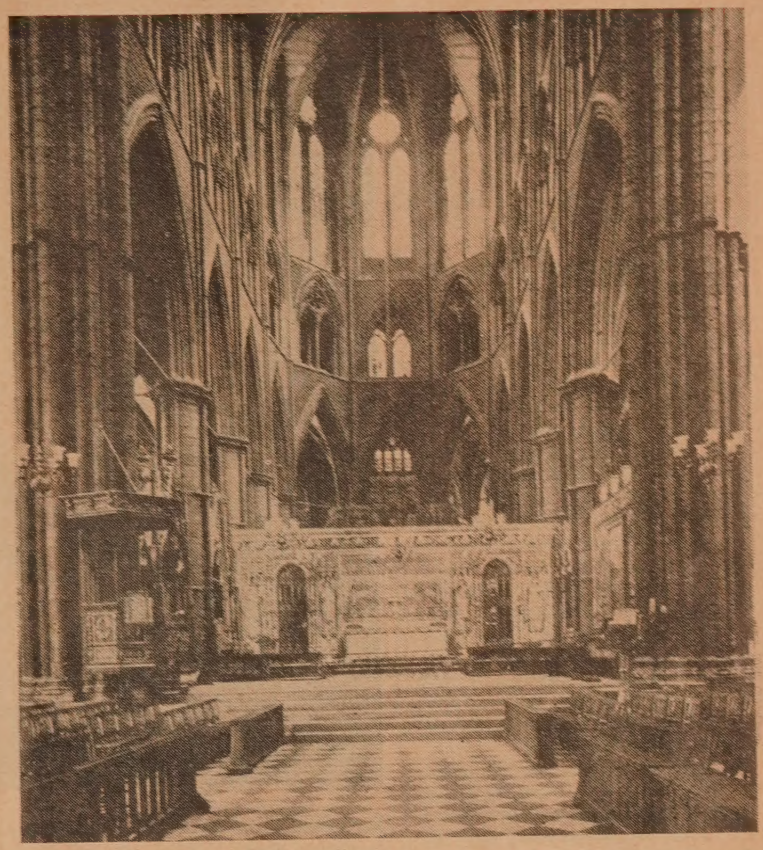
Prayer for Coronation Day

ALMIGHTY GOD, who rulest over all the kingdoms of the world, and dost order them according to Thy good pleasure: We yield Thee unfeigned thanks, for that Thou wast pleased, on this day, to set Thy servant, our sovereign, Queen Elizabeth II, upon the Throne of this Realm.

Let Thy wisdom be her guide, and let Thy arms strengthen her; let truth and justice, holiness and righteousness, peace and charity, abound in her days; direct all her counsels and endeavours to Thy glory, and the welfare of her subjects; give us grace to obey her cheerfully for conscience' sake, and let her always possess the hearts of her people; let her reign be long and prosperous, crown her with everlasting life in the world to come; through Jesus Christ our Lord. Amen.

(Adapted from "The Book of Common Prayer")

DEVOTIONS



Maker of History

It was in the fourth century, during the rule of Augustus Constantine, that Christianity became the official religion of the Roman Empire that had until this time persecuted it. Now the vigorous young faith, still the faith of a minority, received the protection of the State and the encouragement of a ruler who himself became a baptized Christian immediately prior to his death. Even so, Constantine did not always clearly understand the nature of the Church that he honoured. At times he attempted to dictate to it, and it became necessary for churchmen to take a firm stand.

In re-constructing such a scene for a play which was presented during the Festival of Britain, the Christian novelist and playwright, Miss Dorothy Sayers, has the Bishop of Alexander say to his ruler:

"Neither you nor we, Augustus, can dictate to the Holy Ghost. We are not the Church, we are only the gifts of the Church, and He who bestowed the gifts will use them as it seems good to Him, and will speak with the voice of the Church. . . . Our little wisdoms are not alone, being compassed about with so great a cloud of witnesses, and supported by the prayers of the saints. Do you think that emperors and priests make history? No, but the Lord of history was content to be condemned by the High Priest and crucified by the imperial procurator that He might mould the history of the world to the pattern He had ordained from the beginning."

Peace Be Within Thy Walls

I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem.
Jerusalem is builded
As a city that is compact together:
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God
I will seek thy good. *Psalm 122.*

Peter Gordon White

Every Day a Sunday School Is Born

Our Greatest Opportunity Is Christian Education

DAVID I. FORSYTH, Secretary, Board of Christian Education

The Annual Meeting of the Board of Christian Education faced surprising and startling facts. When the enumerators of national statistics carried out the census two years ago few anticipated the unexpected statistical trends. Now that the tabulation is complete, the population age group increases spell opportunity and challenge to the forces of Christian Education.

Last year there came into Canada almost 400,000 new Canadian citizens. They did not come from overseas or from across a border. These newcomers were neither Christian nor unchristian. They were potential Christians, and the greatest horde of invaders our country has known. The 400,000 were new babies coming into our Canadian life. Some of the statistics broken down have tremendous significance for The United Church of Canada. Of the 400,000 about 80,000 were United Church children, which means about 220 each day, or 9 every hour. Thus a large new United Church Sunday School is born every day.

In the last ten years the population of children from birth to five years of age has increased 64%, and the population over 65 years of age has increased about 38%.

One can well see the double challenge these figures present. Increased Sunday School facilities and leadership for the oncoming wave of new children, and more attention to the growing number over 65 years of age.

The Board became aware that the greatest missionary challenge of the Church may be the evangelization and Christian education of the great hordes of children that will soon reach adolescence and adulthood. To meet the challenge the Church members must become much more serious about the opportunity of Christian education.

The motion picture "For Every Child." It was fitting that a Board faced with this sort of challenge witnessed the Canadian premiere of the motion picture film "For Every Child." This film was produced by nine denominations in the United States and one denomination in Canada, which was The United Church of Canada. Miss Olive Sparling, Director of Children's Work, was a member of the production team, and Secretaries of the Board of Christian Education examined the script to make sure that it was suitable for Canadian use. It is anticipated that the picture will have 20,000 bookings in the next two years. The picture presents the challenge of the children unreached by Christian teaching, and depicts the way in which a man was recruited to share in the great adventure of Christian leadership. It emphasizes the need for concern on the part of every Church member and should do much to awaken the Church to its responsibility and opportunity. It is anticipated that the picture will be shown in many parts of Canada this coming fall and winter.

Photo by Editor

Rev. Fred Hendershot, D.D., Chairman of the Board of Christian Education, is shown above (right) presenting a leather-bound copy of "The Revised Standard Version of the Bible" to the Book Steward, Rev. C. H. Dickinson, D.D., (left), this Bible to be used in the Board Room.

In addition to the use of this motion picture, the Board planned a continued emphasis on the following: "The Let's Look at Ourselves" or the "Mirror Plan for Better Sunday Schools"; the securing and training of Family Life Superintendents; recruiting for Christian Workers' Centres such as Naramata, Prairie Christian Training Centre and Five Oaks; and the interpretation of the new **Manual** definition of organization of Christian Education in the local Church.

Speakers to the Board. A number of addresses were given at the Board meeting. The guest speaker was **Dr. Richard Lentz**, Executive Director of Adult Work and Family Life of the Division of Christian Education, National Council of Churches of Christ in the U.S.A. The first address by Dr. Lentz was entitled "A Personal Half Century." In his address Dr. Lentz outlined a number of reasons why the Christian religion must be a teaching religion. Some of these reasons were as follows: (a) The Christian religion is founded on an historical person; (b) While all religions do not have a literature, the Christian religion has a literature which its followers should know; (c) Because it has issued in the life of an institution that has significant meaningful rites and practices; (d) Because the Christian must be a disciple that is a learner. Dr. Lentz's second address was entitled "Where Are Families An Asset?"

Miss Leanore Kettles, the delegate of United Church young people to the Third World Christian Youth Conference at Travancore, India, told a thrilling story of her experiences in India, and emphasized the fact that young European and Asian Christian

(*Continued on page 23*)

The Staff Conference of the Board of Christian Education was held this year at Five Oaks Christian Workers' Centre. Above photograph shows Rev. Frank Fidler, Associate Secretary, discussing a point with a group of Secretaries. Left to right: Rev. Wilbur Howard, Manitoba; Rev. E. S. Leaker, Saskatchewan; Rev. R. McLaren, Principal of the Naramata Christian Leadership Training School; Miss Olive Sparling, Secretary for Children's Work and Vacation Schools; Miss Betty Bone, Associate Conference Secretary, Manitoba; Dr. Wm. Clarke, Principal Prairie Christian Training Centre.

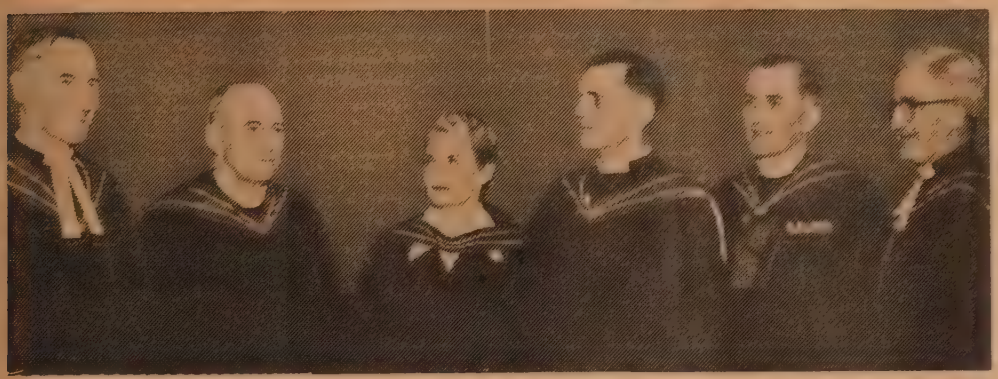
Report of the Board of Christian Education

Central Church, Welland, Has New Hall

Central Church, Welland, On the minister of which is Rev. Fr Hendershot, D.D., Chairman the Board of Christian Educati (shown in photograph at left has just completed a new Chur Hall designed to meet the nee in the field of Christian Educati of this large and growing congr gation. Rev. D. T. I. Forsyth, D.I Secretary of the Board of Chri tian Education, performed th Dedication.

The building with every mo ern facility for work with a age groups grew out of a proje started in 1943 when a Bible Cla through the effors of its teache the late Mr. John Flower, made gift of $100 to be used towa a new Sunday School buildin Thereafter, $1,000 a year was s aside from the General Funds an the offerings from the Annive sary Sundays. In 1950 a campaig for funds raised more tha $85,000, and plans now being fo lowed will see the hall complete paid for in five years.

onvocations of Theological Colleges



Those receiving D.D. degrees from St. Andrew's College, Saskatoon, were, left to right: Rev. Robert Hall, Saskatoon; Rev. A. E. Swanston, Arcola; Rev. Lydia E. Gruchy, Cupar, Rev. L. W. Schnell, Saskatoon; Rev. T. R. Davies, Saskatoon; Rev. J. Scott Leith, Regina.

ree Firsts

Andrew's, Saskatoon

. J.

ev. Lydia Gruchy, the first man to graduate from St. rew's College and the first an to be ordained a minister he United Church of Canada, ow the first woman minister e honoured with a Doctorate he history of the Church. She ived the honorary degree of tor of Divinity at the recent vocation of St. Andrew's Col- with five other Saskatchewan isters. They were: Rev. T. R. ies, Saskatoon; Rev. Robert , Supt. of Missions in North- Saskatchewan; Rev. J. Scott h, Regina; Rev. L. W. Schnell, thern Secretary of the British Foreign Bible Society, and . A. E. Swanston, Arcola, a t President of the Saskatche- Conference.

he Convocation was held on sday, April 21st, in Third nue United Church, Saskatoon. e graduating students received r diplomas and one candidate ived a special certificate. The owing graduands received their omas: V. J. Anderson, Nipa- ; W. D. Ashwin, Prince Albert; . Avery, Paddockwood; E. D. er, Grand Coulee; B. R. Bater, ning; T. W. Bray, Regina; R. Heffelfinger, Regina; D. H. ner, Simpson; F. A. Wilkes, gedale. Mr. Magnus Johnsrude Tessier received the special ificate. Mr. Johnsrude had ed for many years with The ation Army in India before ing admission to the ministry The United Church of Canada. he Scholarships were also sented, and a Special Travel- Scholarship of $1,000, mark- the Fortieth Anniversary of founding of the College, was rded to Mr. B. R. Bater. Mr. er was a Rhodes Scholar from University of Saskatchewan in 0 and took the first two years is Theological College training Oxford. He returned to Saska- n in 1952 and has completed third year of the Theological rse in St. Andrew's College. Degree of Bachelor of Divinity was also awarded to Mr. Bater and to Rev. R. W. Adamson.

Rev. J. B. Corston, D.D., presided at the Convocation, assisted by Rev. L. B. Campbell, D.D., Rev. Principal Dean of Emmanuel Anglican College, and Dr. M. F. Munro of St. Andrew's College.

Rev. Principal - Emeritus D. S. Dix gave a historical statement covering the forty years' growth and development of the College on the Campus of the University of Saskatchewan.

Rev. W. Harold Young, D.D., Secretary of the Board of Colleges and Secondary Schools, addressed the students. He reminded the graduands that the world has the right to look to the Christian Church for leadership in the great underlying problems of mankind. Only the Church can satisfy the deepest needs of men, and the minister of this generation must be rooted and grounded in the essentials of his faith.

Following the Convocation, a reception was held in the Church Hall provided by the St. Andrew's Women's Guild, A huge birthday cake decorated with forty candles was the centre-piece, and was cut by Principal-Emeritus Dix.

Largest Class

United College, Winnipeg

This year's class is the largest in the history of United College, Winnipeg, Manitoba, Dean E. G. D. Freeman stated at the Convocation, and he pointed out the need for more recruits for the ministry.

Principal Graham presided and conferred degrees. Awards were presented by the Rev. E. Guthrie Perry, D.D., veteran professor. His gracious remarks were all the more interesting because as an early graduate of the college he knew personally nearly all the people memorialized in the awards which he presented.

Those receiving diplomas in Theology included: William Hanna Barkwell, David Edward Bennett, James Williamson Bray, William John Dixon, Theodore Fenske; Emma Catharine Frost appointed to Mt. Royal College, Calgary; Joseph Donald Fry, Alexander Francis Gavrel, Margaret Roberta Hanley, Roland Sydney Harper, George Murray Lake, Herbert James Smith, Wilfrid Cunningham Waddell commissioned as a missionary to Korea, Austin McKibbon Watts.

Those who received the D.D. degree were Rev. A. R. Huband, formerly of Calgary, now minister of Westminster United Church, Winnipeg; Rev. C. S. Matchett of Minnedosa, formerly President of Manitoba Conference; Rev. David Owen, a teacher in United College, and Rev. J. E. Bell, formerly of Brandon, now minister of Danforth Ave. United Church, Toronto. In his convocation address, Dr. Bell urged on the graduates a prophetic type of ministry.

Fifteen Go Out

Pine Hill, Halifax

St. Matthew's Church, Halifax, N.S., was crowded on the evening of Wednesday, April 22nd, to see fifteen young people graduate from Pine Hill Divinity Hall. Principal C. M. Nicholson presided, and the address to the graduates was given by Rt. Rev. A. A. Scott, D.D., Moderator of The United Church of Canada.

The Moderator in a challenging address, following Paul's advice to Timothy, urged the graduates to keep stirring up "the gift of God that was in them," in order that they might make the most of their ministry, and develop the capacities with which they were endowed. Graduation from college, he urged, is but the beginning of a ministry which, if it is to be properly and in any wise adequately fulfilled, must be one continued and zealous dedication and exercise of all one's powers in the service of Christ.

The Honorary Degree of Doctor of Divinity was conferred upon the Moderator, and upon Rev. Victor B. Walls, recently retired Principal of Naparima College, Trinidad, after twenty-eight years of continuous service there. The degree of Bachelor of Divinity was conferred upon Frances P. MacLellan, William D. Titus, Rev. Reuben Humby, Rev. John P. Archibald, and upon Rev. Howard G. Christie. The following were awarded diplomas in theology: Ronald M. Cameron, Frank S. Cant, John E. Cotton, Allan D. C. Earle, Norman R. Green, George W. Howse, Lindsay G. King, Arnold H. Mitton, Alexander McDowell, Frances P. MacLellan, Samuel R. MacLennan, Robert Walter Ridley, William D. Titus, John H. Vardy, Roland Wells.

The devotional part of the convocation was conducted by Rev. H. T. Jones, D.D., President of the Maritime Conference.

(Continued on page 23)

Eleven Graduate

Queen's, Kingston

Queen's Theological College held its annual Convocation in Convocation Hall at Queen's University, Kingston, Ont., on Friday evening, April 24th. The graduating class was the largest in recent years. Eleven men were presented to Principal S. M. Gilmour for their testamurs by Prof. W. E. L. Smith, Secretary of the Faculty. Of the graduates, five will be ordained by the Toronto Conference, three by the Bay of Quinte Conference, two by the Montreal and Ottawa Conference, and one by the London Conference. Dr. H. A. Kent presented each graduate with a communion chalice on behalf of the College, and Dr. J. M. Shaw announced the award of scholarships for the year. The Hugh Waddell and Leitch Memorial Travelling Scholarship went to Mr. Gordon Kennedy Stewart, B.A., of Montreal, Que.

The graduating class and the congregation that filled Convocation Hall were addressed by Principal S. M. Gilmour, by Dr. J. A. Corry, Vice-Principal of Queen's University, and by Rev. W. C. Lockhart, D.D., Chairman of the United Church Board of Colleges and Secondary Schools.

The honorary degree of Doctor of Divinity was conferred by United College, Winnipeg, upon four ministers. Left to right, top row: Rev. J. E. Bell, Toronto. Rev. A. R. Huband, Winnipeg; lower row: Rev. C. S. Matchett, Minnedosa, Man., and Rev. David Owen, United College.

CHILDREN'S PAGE

MARGARET G. WILSON

Frogs and Toads

Early every spring, as soon as the ice begins to melt, we hear the music of the frogs as they awaken from their long winter sleep. This we say is the very first sign of spring. We may really hear the frogs before we see our first robin.

When the weather is still quite cold but the ice is all gone from the ponds, Mrs. Frog and Mrs. Toad select a place to lay their eggs.

Mrs. Frog isn't a bit fussy. Any pond will do for her eggs. She leaves them floating about, in a mass, on top of the water.

Mrs. Toad now, is much more particular. After she has selected just the right kind of a pond, and her eggs are ready, she fastens them together in a double row like a long string of pearl beads. Then this string of eggs is wound in and out the stems of plants that are growing in the pond.

In a few weeks the eggs hatch into little tadpoles. Although the eggs of Mrs. Frog and Mrs. Toad looked alike, their babies are different. The little brown tadpoles belong to Mrs. Frog and the black ones to Mrs. Toad.

The tadpoles swim about in the water like little fish, until one day two back legs appear. When this happens, the tadpoles like to come up to the top of the water, once in a while, to get a gulp of air.

Later on, two tiny front legs appear, and when that happens, the tadpoles are really growing up. And now they do look funny! They look like frogs with tails.

However, as the tadpoles grow bigger and bigger, their tails grow shorter and shorter, until finally they completely disappear.

After the tails are gone, they are real frogs and toads and no longer want to stay in the pond, so they hop about on the edge and finally leave the water for the cool, damp, grassy places. In the summer they find their way to our well-watered gardens in search of insects, bugs, and other good things to eat.

When winter comes, they leave the gardens and hurry back to the pond, going down through the water to the muddy, slippery floor of the pond. There they bury themselves in the mud and sleep until spring.

Frogs and toads do not look alike. They are really quite different, although some people say they cannot tell one from the other, but the frog has a smooth, shiny, yellowish coloured skin that is streaked or spotted with brown. He has long back legs and webbed toes, and is an excellent jumper and swimmer.

Mr. Toad's skin is dry and pimply and brown or grey in colour. His legs are shorter, so he cannot leap like his cousin, the frog, but crawls in a clumsy, awkward way. Some people say that you must not pick up toads or else you will get warts. That is probably because their skin is so rough that people think they will get warts, but that is not true. So if you want to pick up a toad carefully and hold him in your hands for a few moments he will not hurt you and certainly will not give you any warts.

What word in the English language reads the same backward and forward and upside down?

(Answer elsewhere on this page)

Thank You

It is so hard to remember to say "Thank you." Sometimes we forget because we are excited and happy. Sometimes we forget because we are in a hurry, and sometimes we just don't say it because we don't feel like saying it or because we feel cross.

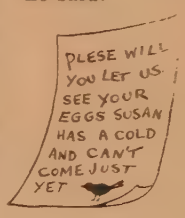
But the other day I read about Mr. Franks, a man who lives in London. Mr. Franks is blind but he goes about the great city alone many times. It is from him that we can perhaps learn a lesson. This man rides the busses, and to show his appreciation to the kind bus drivers he wrote a letter in Braille expressing his thanks, "for all the attention they have shown to me."

What an example he sets for all of us who are blessed with eyes that can see. So let's not forget to remember to say "Thank you" for any little kindness shown us.

OUTDOOR MAGIC

D. TURNER-SMITH

Martin was six. He had just finished writing a letter to a blackbird. At the end, instead of putting his name, he had drawn the picture of a martin because, you see, "martin" is the name of a bird and he thought Mrs. Blackbird would understand a picture better than writing. This is what he said:



Then he called "Mummy, I've finished. May I have an envelope, please?" On the envelope he drew another picture, this time of Mrs. Blackbird.

He sealed the envelope and went to the gate to wait for Mr. Moss, the baker's man, who had promised to give him a ride in his van. It was Mr. Moss who had shown Martin where Mrs. Blackbird was building her nest—in a hawthorn bush in the hedge by the side of the road; there had been three beautiful blue eggs with brown spots on them in the nest the next time they went.

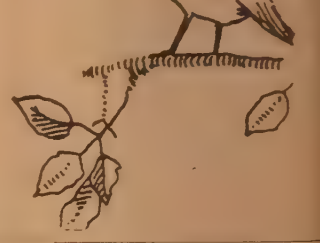
Martin wanted to take Mummy and Susan to see them, but now Susan had a bad cold and couldn't go out. It was very disappointing, because Susan was only two and so didn't know how lovely eggs looked in a nest, and Martin was very afraid the eggs would hatch into baby birds before she saw them. Martin had told Mr. Moss about it; he had thought very hard for a minute, and then said: "If you write a letter to Mrs. Blackbird, I'll show you where you can post it. I'm sure she'll understand." That is why Martin had written his letter and was waiting for Mr. Moss.

The baker's van came jolting along the road, the pony trotting as fast as he could. Mr. Moss was sitting high up on his seat singing: "It's a hap-hap-happy day, Toodle-oodle-oodle-oodle ay!" at the top of his voice. He stopped the pony with a jerk, jumped down and, seeing Martin, called out: "Hullo, youngster! Any bread today?" "Yes, please. Two loaves. And Mr. Moss, I've written the letter." Martin followed Mr. Moss round to the back of the van and peeped inside to see the brown crusty loaves in lovely rows on the shelves. Mr. Moss popped two loaves into a basket and took them to the house. Then throwing back the empty basket, he banged the doors, picked Martin up, whisked him into the front seat, and climbed up after him. With a shake of the reins, they were off. "It's a hap-hap-happy day," sang Mr. Moss, and Martin joined in till he had no more breath left.

"Why d'you think it's a happy day?" he asked. Mr. Moss thought a moment and then he said: "Well, p'raps it's partly because the sun is shining, the flowers coming out, and the birds singing—after all the rain and cold, you know. It's just like magic. There's always magic out of doors . . . that is, if you look for it." And he began to sing again, only this time he made up the words: "There is magic all the way," which made Martin laugh.

"Now!" said Mr. Moss, pulling up the pony and lifting Martin down. "The letter box is just here." Martin looked about but he couldn't see a letter box anywhere, and said: "Are you sure this is the right place? I can't see any letter box." "Wait a minute! Wait a minute, young man. Don't be in such a hurry! You don't think birdies and beasties have letter boxes like ours, do you? And they don't tell everyone where they are, either. It's only people who love them who know these things. Come along, I'll show you." He led the way through a gap in the hedge near Mrs. Blackbird's nest, and up a sandy bank in the field. In the bank, on the sunny side, were lots and lots of rabbit holes. "There you are!" he said, pointing to one of the biggest holes that seemed to go down, down, down, right into the middle of the earth. "But that's not a letter box," said Martin, "that's a rabbit hole." "Of course it's a rabbit hole. The rabbit who lives down there is the Postman. You just push your letter inside, and he'll see that Mrs. Blackbird gets it all right . . . or maybe he'll tell her what it says. Rabbits spread a lot of news, you know." Martin didn't like the idea of putting his nice clean letter down a rabbit hole, but Mr. Moss seemed to know all about it. "Wouldn't it be better if I put it in Mrs. Blackbird's nest myself?" he asked. "Of course not, wouldn't! How would you like to come home and find a big white thing on the top of your house so that you couldn't get in?" "Well . . . p'raps I could put it just near her nest?" "That would be just as bad. The wind might blow it about and frighten her so much that she'd never come back. And anyhow, you can't leave paper lying about the fields and woods. It's so ugly that all the magic goes." So Martin pushed his letter down the rabbit hole as far as he could reach, then called down: "Please, Mr. Rabbit, will you let Mrs. Blackbird have this letter as soon as you can? It's very important." "You can leave it to him," said Mr. Moss. "I've never known him make a mistake. Goodbye, young man, I must get along."

Martin set off across the field towards home. The sun was warm and the green grass so pretty with flowers peeping out everywhere. It really was like magic, as Mr.



Moss said, because only a short time ago there seemed to be nothing but rather grey-looking grass and lots of mud in the fields. Why, before very long they would be able to have a picnic! Thinking about a picnic made Martin remember poor Susan and Mummy . . . both indoors on this lovely day, and not able to see all the outdoor magic. He decided to take some of it back for them, and set to work to pick some flowers. He

(Continued on page 24)

Answer

NOON

riosities of erature

bbath Day's Journey

M. LECKIE

re seems to be only one on in the Bible to what is as a Sabbath Day's Jour- he phrase being used in one Gospels with reference to istance from Jerusalem to Mount of Olives, or by our ning, less than a mile. But er ancient Hebrew writings mitation of Sabbath trav- is occasionally mentioned. is some obscurity as to the of this rule, but the com- explanation is that on the th no one was to go farther his home than the distance the Tabernacle in the rness to the edge of the of the journeying Children ael. In the course of time, er, certain relaxations of sage were permitted, by one ich a traveller would carry food to a point beyond which as not supposed to advance. he would bury his packet od-stuffs, and thus establish v domicile, from which he then continue his journey from his actual home, being y this casuistry to travel just the distance allowed by the nt custom.

now, I wish to borrow this h phrase and its modifica- and make a longer journey was ever dreamed of at the of Tabernacle or Synagogue, his from the door of a mod- Christian Sunday-School in da, or Sabbath-School, as it led in some denominations. n this humble Seminary of tian knowledge a worthy of the Church, who had the ight of these weekly exer- would offer a prayer at the of the lesson period, which always include an appeal divine blessing on the assem- teachers and scholars. And y always in this supplication, mits of distance ancient or rn would be flung aside, and would be added the splendid aching petition, "O Lord! ray for a blessing, not only is Sunday-School, but on all Sunday-Schools scattered ghout the Universe." Here a Sabbath Day's Journey d.

Large Arithmetic

w it may be that the gentle- using this language and ng this prayer had never ured the distance to which vords were taking him. He never even have committed to ory the names of the planets ur own Solar System, to say ng of such far-off heavenly s as Vega, Orion, Arcturus, countless other stars and con- tions and nebulae which are rn to exist in the spacious ament on high. But at the ent day we are constantly reminded of these distant worlds, and that their distance from us is not measured by the unit of a mile, as we measure continents and oceans, but by a standard or unit thirteen Arabic numerals in length. And we are likewise being informed that the number of miles thus indicated, vast as it seems, is but a small fraction in the depth of space throughout which these celestial bodies are scattered. And when these distances are even dimly understood, with the additional assumption that there may be many inhabited planets, with Town Halls and Sunday Schools and other institutions, the question immediately arises in the mind regarding the nature of these remote fellow-beings. Of some features of their lives we can be almost certain. They will be subject to the principles of gravitation, to the forces of electricity, to chemistry and the laws of motion similar to those which we know here. But in the matter of bodily appearance, of social relationships, and of the realm of ideas in which we are enveloped, including that which we call Religion, they may be very different. Accordingly, when a blessing is sought by a pious Presbyterian elder of a Church in Canada, and if we dare to assume that in some way the prayer is answered, and a Sabbath blessing given, this boon must reach these distant Sunday Schools in some form suited to their special modes of life. Names of human or superhuman beings used by us would be irrelevant, but we can think of the blessings of Religion as belonging to a rarer and lovelier atmosphere than that of common things, a quality of soul in which are felt the beauty and sublimity of the Universe and of ourselves. The whole fabric of life will be known through a golden haze, filling us with reverence and wonder, not always finding utterance in speech, but uniting in the soul of man a dream of perfection and a hopeless quest.

But clever as we have been in exploring the heavens, and in making use of Nature's laws, it is not likely that we shall ever have any knowledge of the inhabitants of such distant spheres. Yet in the meantime, even if the existence of these brotherhoods can only be conjectured, and if after making a Sabbath Day's Journey to a Canadian Sunday School we hear a prayer offered on their behalf, behind such a supplication there must be forms of thought and speech which they would understand.

THE MUSIC MAKERS

77. Those Examinations

FREDERICK J. HORWOOD

June isn't just around the corner, it's here, with Coronation day in all the beauty of spring, the sun high in the heavens and fleecy clouds sailing gracefully across the blue sky, green meadows dotted with buttercups and daisies, sleepy cows under the elm trees, the tinkling of sheep bells on the hillside, and the songs of birds in every glade.

June is examination month, too! I would rather tell you about something more interesting, such as a Music Makers' tea party at Waterdown manse, where I was serenaded by seven of our members: John, a lusty trumpeter who looked like a cherub on his pedestal by the door, and his brother George, another cherub, but tinier, with his own little instrument. The band was completed by Gary, Audrey, Jean and Patricia, with sister Margaret playing the accordion. What a happy hour it was with the tea-table surrounded by a merry group of children who baked their own buns and made a special cake iced in musical motives. What happened afterwards might have come out of a story book. To me, it was just a brief look into the kind of a heaven any home might be, and behind it all was the guiding spirit of the minister's wife.

Instead of talking about exams, I would rather tell you about my little parsonage friend Nancy, but that would take too long because I would have to say something about her wonderful parents, and Inky her dog, and Cathy her chum, and the junior congregation which filled the front of the Church. I was amazed to find that there was only one boy named Freddie among them, and he was in the back row! What is wrong with a name like that? Sometimes I wish I were called Algy, or Bertie. I haven't one Music Maker named Freddie, except myself. But about those examinations . . .

I wonder who ever thought up the idea that on a lovely June day when birds are singing and ducks are quacking and bees are humming, and the whole of the outside world invites us to go for a hike, little people should have to sit in solemn silence in a school room and write silly answers on a sheet of paper, and then suffer for a week until the results are given out? A teacher wants to know how much paper is needed to cover the bedroom walls, making allowance for two windows and two doors, so instead of figuring it out for himself he puts it down as a question on an examination paper, and if he takes some of the answers he will have enough paper left over to do Uncle Henry's bedroom, too. Or someone asks questions about those kings who forbade the tide to come in, or burned the cakes in the oven, or married seven wives, and children get them mixed up. Of course no one really cares who burned the cakes anyway. Think of those awful questions about the Wars of the Roses, and the Boston Tea Party, and the verses to be memorized. Those who are in high school suffer, too. The teacher wants them to prove that opposite angles are equal, when anyone knows by looking at them that they are.

Everyone has struggled with exams. If you haven't studied for them, you must guess the answers, which may not always be right. If you did stay up to study last night you classed yourself with those who "while their companions slept were toiling upwards through the night." Now who wrote that? It might be on tomorrow's exam, so look it up.

School exams aren't the only dismal affairs. What about music exams? A festival is just fun, because you listen to others play or sing their pieces, but when you are in a room with only an examiner to hear you, how do you like it? If you are a girl, in your nicest dress because you are nine; or if you are a boy of that age, scrubbed clean for the occasion, you don't mind playing **The Merry Peasant** or singing **The Fairy Piper,** and you probably score a first. But if you are a girl of thirteen and that little curl just will not stay in place; or as a boy, you do hope the examiner will not ask you to sing a scale, because your voice might be a clear soprano, or it might be just a croak; you leave the examination room with a feeling that you want to go on a long vacation until the results are forgotten. Passing with a first does not necessarily make you a successful man or woman in the future. There are many leaders today who once made a hopeless muddle of examinations. So even if square roots and infinitives and trade winds are mysteries to you, you are not prevented from building a fine character. And have you ever thought how much character depends upon good manners? How many times did you say "please" today when you wanted something, and "thank you" when you received it? If you are a boy, were you polite enough to hold a door open for a lady, and if you are a girl were you gracious enough to say "thank you" or acknowledge a kindness with a smile? This is a good place to stop. Could you make the most of your June examinations by being cheerful? Of course, as Music Makers, you would do just that . . . it is part of your pledge!

We welcome the following new members to our Circle this month. If you are in any of the age groups (in brackets) perhaps you would write a letter to one of them.

Marjorie Green (13), Cedarvale School, Georgetown, Ont.; John Bruce Moore (11), and George Moore (6), Box 330, Waterdown, Ont.; Gary Matheson (11), Waterdown, Ont.; Margaret Lonie (10), 47 Francis St., Lindsay, Ont.; Jean Shier (8), R.R. No. 1, Lindsay, Ont.; Catherine Hayman (8), 569 George St., Peterborough, Ont.; Pamela Jarvis (11), 94 Bennett St., Peterborough, Ont.; Donna Leonard (12), 613 Union St., Peterborough, Ont.; Susan McBride (8), 166 Edinburgh St., Peterborough, Ont.; Mary Sangster (9), Wroxeter, Ont.; Dale Anderson (10), Discovery, Yellowknife, N.W.T.; Marilyn Buffett (11), 12 Cherrywood Ave., Toronto.

COPPERBELT

(*Continued from page* 3)

tian influence is needed to make life what it ought to be—for body, mind and spirit.

The mining companies now provide basic wages, housing and health services, including hospitalization for workers and dependents. Provision of food rations helps the African secure better meals.

The Missions and the municipalities co-operate in providing welfare programmes. Recreational facilities with library, reading room, radio, indoor and outdoor games, are found at several centres. Instruction is given in carpentry, shoe-making, sewing, reading, writing, etc., for adults; and interracial discussion groups seek better understanding among the people.

The African women, with more leisure time than in the villages, where they worked in the fields, need guidance in home and family life, in handicrafts, and in Christian standards and scales of values. The Christian family pattern is the answer to the social problem of the Copperbelt.

Still Worship Separately

The black and white people in Rhodesia still worship in separate congregations. The missionaries serve both races, and are a valuable link for better understanding and co-operation. It is hoped this year to have a committee with both black and white representatives sitting in counsel with the missionaries as they plan the programme of Church life and work. The day of mixed worship has not yet arrived, nor is it demanded by either group. But greater co-operation and goodwill is being developed. The future relations among peoples of different colours, and the granting of "human rights" to our brethren of dusky hue, present a worthy challenge to sincere Christian leaders.

Education, with fairly good schools, is furthered by the Government of Northern Rhodesia; health services are provided by the mining companies; evangelism and social welfare are fields of service open to missionaries.

The Africans are appreciative and responsive. Many thousands are still unreached. More missionaries, more Churches, and more Christian literature are needed. The United Church is privileged to share in the cause of Jesus Christ in the Copperbelt.

"Globe and Mail" Photo

Two Scholarship Students of the Overseas Missions Board are shown above with Rev. E. Melville Aitken, D.D., Chairman of the Board at the recent Annual Dinner. Left to right: Rev. Chung Choon Kim is a member of the faculty of Chosun Theological Seminary, Korea, at present doing post-graduate work at Emmanuel College. Dr. Aitken, and Mr. John Massih, graduate of Indore Christian College, India. He is completing post-graduate work at the University of Toronto.

Other Scholarship Students include Mr. Roy Neehall, now at Emmanuel, returning to Trinidad this year. Mr. Cyril Beharry, United Theological College, Montreal, another year in Canada. Rev. Nubuo Kobayashi at Emmanuel, returns to Japan this year. Mr. Clemence David, supported by Queen's Theological College, Overseas Board shares travel. He has another year in Canada. Mr. Michael Yuan, at University of Toronto. Sponsored by United Board for Christian Colleges in China in which we share.

W.M.S. Appointments

Miss Margaret Avison, Japan

Miss Inez M. Morrison, Trinidad

Miss Helen Moase, Japan

Katheryn Nancy Cameron, Korea

New Schools In Trinidad

J. C. MACDONALD

In our Trinidad Mission, wh is steadily evolving into a Chur our educational work continues loom large. The desire for edu tion, elementary and seconda has assumed the proportions o passion. New and up-to-date bui ings are replacing cheap wood structures, the local Governme assuming two-thirds and the M sionary and Maintenance Fu one-third of the cost, when t Department of Education deems new building necessary. We ma much of the opening of the new structures, the Presbyte conducting an Act of Dedicati and the Educational Authorit declaring the buildings open a ready for use. We try to secu as large a number as possible parents and guardians, and we a careful to invite members of t staffs of Sugar Companies and Oil Companies.

The Minister of Education, t Director of Education, and one more Inspectors are in attendan Just what do they say on su occasions? Plenty. They urge t

(*Continued on page* 21).

W.M.S. Appoints Missionaries

The Board of Overseas Missio and the Woman's Missiona Society work very closely togeth in all the work overseas. All me ical work is done jointly, ea Board sharing the cost of bo missionaries' salaries and wo budget, equally. The Woma Missionary Society works with the framework of the natio Churches in the various areas a under their direction. Hence a account of the work of the Chur overseas applies equally to t Woman's Missionary Society a the Board of Overseas Mission

In educational work t Woman's Missionary Society is sponsible for a number of scho for girls and co-operates wi other women's boards in colleg and universities specifically f young women. In co-educatio colleges and universities a Theological seminaries both t Woman's Missionary Society a the Board of Overseas Missio participate.

Miss Aileen Graham, Japan

Miss Willa Kernen, Korea

Miss Jean Peters, Japan

Miss Isobel Hamilton, Trinidad

Miss Margaret Campbell, Japan

Dr. Helen I. Huston, India

Miss Margaret Fa ken, Trinidad

verseas Missions Board Plans Strategy

ANNUAL MEETING

e Present Is a Critical and Challenging Period

. F. HONEY, Associate Secretary, Board of Overseas Missions

wenty-seven people sat in the el of Emmanuel College and some concentrated thinking a global scale. They were ibers of the Board of Over- Missions, which held its ual meeting from April 14th 17th under the chairmanship Rev. E. Melville Aitken, D.D. y came from all parts of ada, from Newfoundland to ish Columbia. Five mission- s on furlough also attended official delegates from the seas fields.

The Board met in the full sciousness that Overseas Mis- is is passing through one of most critical and challenging iods in its history. Speaking the annual dinner, President B. B. Moore of Victoria Uni- sity reminded his hearers that ny people in the Church believe are living in the sort of world t is making missionary activity reasingly impossible. The mis- ary enterprise is "destined to a diminishing and a defunct ig," and at any rate, it is a t of option in Christianity, not integral part of the Gospel. As r against this view, Dr. Moore nted out that the missionary gramme does not rest on the ure of external circumstances events, but rather in the heart the Gospel. The Incarnation God's penetration of the world, said. The Church, as the ex- sion of the Incarnation, is also mitted by the very nature of calling to the penetration of world.

"The Mighty Acts of God"

Dr. J. S. Thomson, Dean of the culty of Divinity of McGill iversity, struck a similar note his daily devotional addresses. spoke of the "mighty acts of d," beginning with the Incar- nation and the Atonement and continuing through centuries of Christian history down to the present day. The Christian religion has been a marvellous success, he declared. We are not a group of defeated people. We are the product of the only thing that has given civilization any meaning whatever. The real problem today is that we do live in a Christian age, he said. The great issues which are agitating men's minds today and creating tensions in the world are themselves the product of the preaching of the gospel. It is Christ who taught us to speak of peace, of the fullness of life, of new opportunities for men, of the opening of new doors to people in slavery. It is the very success of the Christian mission in the world that produces a good deal of the confusion and perplexity in our modern world. "I have a profound conviction," he concluded, "that in this time of agony and distress and despair with all its tensions and its challenge, we are on the eve of a great new age in Christian missions. God the Holy Spirit operates in just such a time as this."

Missionary representatives on the Board reported on the work in the various overseas fields. They spoke of the many-sided programme of the Church in Africa, of the development of indigenous churches in Trinidad and India, of expansion in Japan, of the faith and courage of Korean Christians. Rev. John T. Tucker, veteran missionary from Africa, arrived from Lisbon just in time to address the Board. He gave an optimistic picture of the future of our work in Africa. "The response in Angola is simply marvellous," he said. "The problem is not to make converts but how to handle them properly."

presentatives of the Overseas Fields present at the Annual Meeting of the ard of Overseas Missions. Left to right: Mr. C. G. Ervin, Angola, Africa; s. G. E. Bott, Japan; Mrs. William Scott, Korea; Rev. Thos. Buchanan, dia. Rev. V. B. Walls, D.D., Trinidad, was absent when photo was taken.

Photos by Editor

Outgoing Missionaries present at Annual Meeting of Board of Home Missions, back row, left to right: Rev. J. Murray MacInnes, Africa; Miss Nancy Cameron, Korea; Rev. E. E. Newcombe, Trinidad; Mrs. F. H. Muir, Japan; Rev. F. H. Muir, Japan; Dr. Ian Robb, Korea; front row: Miss Jean Peters, Japan; Miss Willa Kernen, Korea; Mrs. E. E. Newcombe, Trinidad; Dr. E. B. Struthers, Korea; Mrs. G. G. Smith, Rhodesia; Rev. G. G. Smith, Rhodesia.

The Total Strategy

A Board has to deal with many items of business which make rather dull copy for church papers, yet each of which has its own place in the total strategy of the world mission of the Church. Shall we make certain funds available for the erection of a rural centre in India? By what body should church property be held in Japan? These, and scores of similar problems, occupied many hours of the Board's time. But time was also devoted to discussion of the vital problems of overseas missions policy. Dr. Gallagher, secretary of the Board, reported on the findings of the Enlarged Committee of the International Missionary Council which met last July at Willingen, Germany. The report deals with the fundamental basis of "The missionary obligation of the Church," the urgent need for unity in our approach to missionary work, the challenge of new revolutionary faiths and revolutionary social movements, the recovery of missionary initiative and the need for new mobility in missionary work, the role of mission boards and societies and their relationship to the growing indigenous churches, reshaping the pattern of missionary activity, the training of missionaries to meet the changing situation.

A more detailed study of this report will be undertaken by the Executive. In the meantime certain practical measures were adopted by the Board. On recommendation of the Joint policy Committee of the Board of Overseas Missions and the Woman's Missionary Society, it was agreed to hold a conference for all missionaries on furlough, to discuss necessary changes in missionary policy and in the pattern of their relationships with the indigenous churches. The policy Committee was authorized to make a study of the relation of the Church in Canada to the growing national churches, the training programme for new missionaries, and ways by which the missionary may become more closely identified with the people among whom he lives.

We Must Launch Out

On one point there was general agreement and firm determination. The United Church of Canada must launch out on a more adventurous programme of world wide evangelism. Mr. A. E. McBride, Chairman of the Missionary and Maintenance Committee, summed up the situation thus in

Board of Overseas Missions

Number of Mission Fields	6
Number of Missionaries	127
Half share of support of W.M.S. nurses and W.M.S. doctors	27
Number of Elementary Schools	139
Number of Secondary Schools	6
Number of Colleges and Universities	3
Number of Theological Seminaries	8
Number of Rural Training Schools	1
Number of Normal Training Schools	2
Number of Hospitals	11
Number of Dispensaries	27
National Christian doctors	9
National Christian nurses	59
Printing Press	1

Photo by Arthur J. Cotton

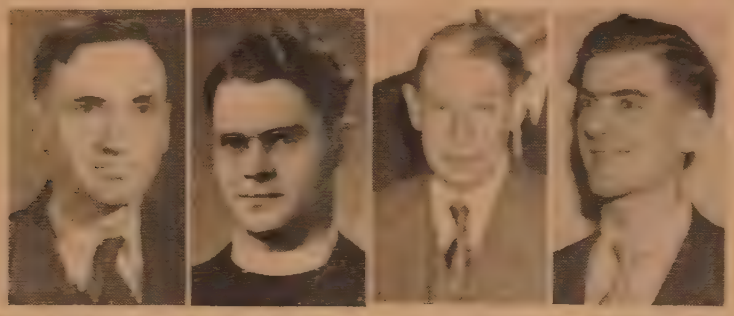
as address to the Board. "We have done a lot for ourselves in the last few years. We have cleared off the debt at a cost of one-and-a-half million dollars. We have raised five million for the Pension Fund, nearly three million for Church Extension and two million for the Stabilization Fund. We have given eleven and one-half million dollars for ourselves. But we have not gone into the whole world." This statement reflected the sentiments of the Board as a whole. There was a unanimous feeling that the Board must develop a programme with real challenge in it, and then challenge the Church to endorse and support it.

Along with this went the conviction that the Board must undertake an aggressive programme of "cultivation of the home church." No legitimate expense must be spared to bring home to the membership of the Church the vital importance of the Church's world-wide witness. Definite measures were adopted to this end among these the holding of regional conferences of presbytery personnel in an effort to publicize the work of the Conference and Presbytery Committees.

A Highlight

One of the highlights of the four-day sessions were on Thursday evening, when an overflow crowd packed Alumni Hall in Victoria College to hear messages by the newly-appointed missionaries and view missionary films on Africa. Eleven missionaries were appointed by the Board this year or by the Executive during the preceding months. These include the first couple to be appointed to the new field in the Copperbelt of Northern Rhodesia. Rev. and Mrs. Geoffrey G. Smith, of Merrayville, B.C. Ten of these new missionaries were present on Thursday evening, together with three young ladies recently appointed by the Woman's Mission-ary Society. Their brief messages carried a powerful challenge and left a deep impression on those who were present. The closing words of the chairman were spoken as though to the Church at large, and epitomized the spirit of the Board as a whole. "If you will give us more volunteers for overseas service," he said, "our Board will send them."

Off to Korea



Four missionaries are sailing for Korea. Left to right: Dr. Ian Robb, presently of Halifax, N.S. He leaves his family in Canada; Rev. Wilfrid C. Waddell, graduated 19[illegible] from United College, Winnipeg, Man.; Dr. Ernest Struthers, formerly of Chosbo University, Tsinan, latterly of Dept. of Health, Province of Ontario; Rev. Edward D. Baker, graduated 1953 from St. Andrew's College, Saskatoon, Sask.

Left above: Mrs. J. M. McInnes; and below: Rev. J. M. McInnes, graduate of Pine Hill, now at Norton, N.B. They go to Angola.

Right above: Rev. Francis H. Muir, who formerly served in China; below: Mrs. F. H. Muir. From Stouffville, Ont., the Muirs will go to Japan.

Japan Recognized Work of Late Rev. G. Ernest Bott

Award Declined Because of Canadian Regulations

The work of the late Dr. G. Ernest Bott in Japan, through outstanding service with the Licensed Agencies for Relief in Asia (LARA), has received special recognition by the Japanese government.

For many years during which Dr. Bott was Director of LARA for the distribution of food and clothing among the needy of post-war Japan, he won the respect and esteem of people generally, rich and poor, high and low, throughout the islands of Japan. As recognition of such valued service the Japanese Government proposed to recommend to the Emperor that he confer posthumously on Dr. Bott the honour of the Third Class of the Imperial Order of the Sacred Treasure.

The Japanese Ministry of Foreign Affairs, in accordance with the usual international practice, approached the then Canadian Liaison Mission to enquire whether this proposal would be acceptable to the Canadian Government. Though recognizing the great humanitarian service which would help bind up the wounds of war and restore friendly relations between Canada and the United States and Japan, it was deemed by the Awards Co-ordination Committee in Ottawa to be not in keeping with the policy of the Canadian Government in that Canadian citizens are not permitted to accept honours and awards offered by foreign countries for other than war services except for distinguished services in the savin life. Regretfully, therefore, Japanese Government had t informed that the Canadian ernment, owing to establi policy, was unable to concur i proposed award. The letter ha to do with the proposal writte Dr. A. R. Menzies, Canadian r sentative in Japan, says: "I k full well the great service tha Bott has rendered here. I k the spirit which motivated Japanese Government's desir confer this decoration on hi know that this decoration w have been a recognition for Ch World Service of their cont tion to the great social work formed by LARA here in Jap

Leaders and friends in the sionary movement of The U Church of Canada, and Dr. B many friends in this country, be pleased to know of the si desire of the Japanese Go ment to pay such tribute t Bott. Indeed, we thank God his life and ministry, so muc which was given to Japan in hour of need.

Rev. M. J. R. Henderson and Mrs. Henderson. Mr. Henderson graduated 1953 from Union College, Vancouver, B.C. They have been appointed to Central India.

The Budget, $659,919 will spent on maintaining and tending missionary work o seas, and $65,000 has been aside for special mission projects. Roughly here's the money is divided: W Africa $88,000, N. Rhod $15,000, Central India $1 000, Japan $147,000, Ko $45,000, Trinidad $79,0 Hong Kong, China and Un Missionary Boards $8,30

Home From China

Four former missionaries in West China now working in Canada. left to right: Rev. R. Leonard Bacon, Port Elgin. N.B.; Rev. N. H. MacKenzie. Burgessville. Ont.; Rev. Roy E. Webster. Orillia. Ont.; Dr. Stewart Allen, Montreal, Que.

Left above: Rev. E. E. Newcombe. formerly of West China; below: Mrs. E. E. Newcombe. They are under appointment to Trinidad.

Right above: Mrs. E. T. Lute; below: Rev. E. T. Lute. Principal of Naparima College. San Fernando. Trinidad, a Secondary School for Boys.

Further Overseas Expansion

There are rumours of still further expansion in overseas missions. and they are not entirely without foundation. United Church missionaries in Trinidad have long had their eyes on South America, and recently they sent in another strong request to the Board of Overseas Missions and the W.M.S. to open up work there. The Joint Policy Committee of the two Boards has considered this request. and has decided to make a further survey of opportunities for extension of the Church's programme overseas, keeping in mind not only South America but other areas of the world as well.

Delegates from the two Boards recently attended a Far Eastern Conference held in New York under the Far Eastern Joint Office of the Division of Foreign Missions of the National Council of the Churches of Christ in the United States. They learned there of openings for new missionary personnel in certain areas of East and South-East Asia, particularly in Okinawa and Indonesia. These opportunities will be kept in mind in any decision regarding a future field of missionary expansion. The Committee is also interested in the possibility of work among overseas Chinese communities in these areas.

Our overseas work is now carried on in co-operation with other Boards having membership in the International Missionary Council. Any new expansion on the part of our Church must be undertaken in full consultation with these Boards. and also on the invitation of the national churches in the area concerned where such churches are in existence.

It will be recalled that it was the Joint Policy Committee which took the initiative in last year's decision to enter Northern Rhodesia. The two Boards acted on the recommendation of the Committee, and the policy was later officially endorsed by action of General Council.

Appoints First Missionary

The United Church of Northern India has appointed its first overseas missionary, reports Rev. T. Buchanan, of Ratlam, India, now in Canada on furlough. Speaking at the annual meeting of the Board of Overseas Missions, Dr. Buchanan told of the meeting of the General Assembly of The United Church of Northern India which he had attended as a delegate. One of the most interesting debates. he said. was the debate on foreign missions. The Assembly had decided to send out a missionary, and the debate centered around the question of where he should be sent. China and Tibet were both mentioned. as well as several other places. Finally Africa was chosen. A young man has been appointed, and he will go to serve in Kenya among Africans. Indians and Europeans.

Our missionaries are serving in Malwa presbytery of The United Church of Northern India. Evangelistic missionaries are appointed to their work by the "Malwa Church Council," which is composed largely of Indian Christians. There work is carried on under the direction of this Council, and they return from furlough on its invitation.

Plans are now under way to bring the medical and educational work also under the control and direction of the Indian Church. This is in accord with the desire of the government of India, said Dr. Buchanan, and we are glad that we ourselves have taken the initiative in this direction.

Dr. and Mrs. John T. Tucker. Dr. Tucker, beloved Angola missionary, is now head of the Centre for Missionary Orientation in Lisbon, Portugal, where he directs all work in connection with Protestant Missions in the Portuguese Empire.

Colour Walls Broken in Angola

At the recent ordination service of the Church in Angola, Rev. Jesse Chipenda was President of the Ordaining Council, the first time an African has held this position.

This is evidence of the deepening fellowship between black and white, which provides a welcome contrast to the story of mounting racial tension in Africa. Rev. F. M. Ferguson, Secretary of the Angola Mission, writes that Mission Council this year held its annual meeting jointly with the African Church Council.

This represents a definite step forward in relations with the African Church. Hitherto the "Mission Council" whose membership comprises the missionaries on the field, has always met as a separate body. The ultimate goal of mission policy is the complete integration of the mission into the national Church.

The President of the African Church Council, Mr. Henrique Kapinala, voiced his appreciation on behalf of the delegates. "The Kingdom of God in Angola will be extended because of the fellowship we have enjoyed together in these meetings," he said. "The walls between black and white have been broken down, and we are now in one room together. Because of this we should be able, with God's help, to do a greater work than before."

CHURCHES

"Star-Phoenix" Photo

Taking part in the opening ceremony of Balmoral Church, Saskatoon, Sask., were, left to right: within the doorway, Mr. Bob Bater, temporary minister of the congregation, Rev. Robert Hall, D.D., Rev. R. D. Tannahill, D.D., Rev. L. B. Campbell, D.D.; and Mr. R. Heggie, Chairman of the Building Committee, back to camera.

Balmoral Church, Saskatoon, Now Opened

Saskatoon Presbytery wrote "Mission Accomplished" to the second of its extension programmes recently. Balmoral United Church, situated in the heart of a rapidly growing area in North Saskatoon, was officially opened and dedicated by officers of the Presbytery.

The building itself was used for many years by the Seventh Day Adventist congregation, and was purchased by the United Church last fall. In a unique moving operation, it was transported several miles beyond the city limits and around the countryside to enter the North Park area and be deposited on its new foundation.

During the winter enthusiastic "bees" were held, with folk of many different persuasions uniting to make their place of worship a sanctuary of beauty. Mr. Bob Bater, a graduating student of St. Andrew's College, and the temporary minister of the congregation, gave wonderful leadership to the people and has moulded them into a strong congregation.

The dedication of the Church was conducted by Saskatoon Presbytery, with Dr. L. B. Campbell, chairman, officiating. Rev. Robert Hall, D.D., Superintendent of Missions, and Rev. R. D. Tannahill, D.D., of St. Andrew's College were associated with Dr. Campbell and Mr. Bater in the opening ceremony. The singing was led by the Knox "Young Singers" under the direction of Dr. H. C. Boughton.

In the evening the service was conducted by Mr. Bater with Miss Olive Brand, W.M.S. missionary-at-large, assisting. The sermon was preached by Rev. Marjorie Stedman, who had done so much to lay the foundations in the North Park area during her term in College.

With the second of their projects completed, the Extension Committee of Saskatoon Presbytery will now turn its attention to the formation of new congregations and the erection of buildings in the south-eastern section of the city. The new areas have recently been opened there for housing projects, and a great influx of people is expected within the next two years. H. D. J.

Mission Fair

Trinity Church, Kitchener, Ont., Rev. Orville P. Hossie, minister, held its Second Missionary Fair. Arranged by the M. & M. Committee the booths were in charge of different organizations including the Couples' Club, United Church Men, C.G.I.T. and W.M.S. The Japanese Tea Room was convened by the Lida Lynn Auxiliary, assisted by the Helen Turner Mission Circle; members of the Evelyn Lackner Auxiliary of the 6th Troop Kitchener Scouts were ushers and the Mr. and Mrs. Club operated a refreshment booth.

The Fair was a most impressive presentation of the missionary work of the Church.

The Church Reaches Out

A. B. LOVELACE

The suburban areas around the city of Montreal continue their unprecedented growth. The exodus of members from City Churches to the outlying districts continues unabated. Many of the suburban Churches find their facilities inadequate to cope with the increasing congregations. Valois - Strathmore pastoral charge on the Lakeshore, for example, has grown so rapidly within the last few years that plans are now under way for the establishment of a self - supporting charge at Strathmore. Summerlea, in Lachine, and Crawford Park in Verdun, have both erected and dedicated new Churches, to accommodate the increased membership.

Not all congregations, however, are in a position to erect new buildings. Large industries are moving from the centre to the outskirts of the city. The population shift is so rapid that housing developments are still in their initial stages. In this situation, the local Church waits before it starts to enlarge its existing facilities, and the Presbytery watches the changing scene, until some sort of stability has been achieved, before it decides to erect a new Church. The picturesque St. Eustache United Church may be cited as a typical Church affected by this recent population shift. This Church, erected over one hundred years ago, is located twenty miles west of Montreal. Originally it was a rural Church surrounded by summer homes. Now permanent homes are being built in this district by the hundreds. Across the river, Laval West, a large community has sprung up during the last year or so. St. Eustache Church has just reported that last year it spent over $265 in transporting, by a school bus, over forty children to Sunday School. Here is one Church that is finding a way to reach the unchurched children in a rapidly growing district, while it plans for increasing its present overtaxed physical facilities, and waits for the Presbytery officials and neighbouring congregations to provide further services.

Farther north in the Laurentian resort area, the Ste. Adele Protestant Church has just been completed and dedicated by the United Church. Rev. Harvey B. Campbell, D.D., Chairman of the Montreal Presbytery, presided, and he was assisted by Rev. R. DeWitt Scott, D.D., Rev. J. I. MacKay, D.D., Rev. W. B. Rosborough, and Rev. Robert Blair.

The splendid site for this Church was the gift of The Chantecler Hills Estate Incorporated through Mr. Arthur Brodie Thompson, whose generosity and skill in connection with the entire project have produced results otherwise impossible.

The structure is of the best materials obtainable, and the finish in every detail, unusually fine. The architect, Mr. P. Roy Wilson, A.R.C.A., designed a building not only suitable to the site but in its whole character belonging to the environment.

Rev. Robert Blair of Morin Heights will be responsible for the regular services, and will have assistance from a student, Mr. Alan Barnes. The United Church of Canada in undertaking work in such an area, is reaching out to meet another need in a new type of ministry. This Church will serve not only a transient and seasonal constituency but also a rapidly growing permanent community.

Visitors to the Missionary Fair in Trinity Church, Kitchener, Ontario, are interested in the Japan Exhibit.

PEOPLE

Waterdown Men rect House for . P. Family

Twenty-five men of Waterdown nt.) Church recently gathered the farm of Earl J. Taylor l erected a prefabricated three-lroom house for their Church nily, the Semenzows. They made h progress under the direction George Copp, an experienced s carpenter, that the house was nost completed by nightfall. rly the next week, Mr. and Mrs. im Semenzow and their four ldren, the eldest aged seven, ved into the first home of their n since they were married in Austrian Work Camp nine rs ago.

Two years ago the Waterdown gregation decided to sponsor Displaced Persons family from ntral Europe under the Can-an Council of Churches. For lth and other reasons, the first ee families selected were un-e to come. Then last October Semenzows arrived. Tempor-employment was secured for father in an apple orchard. In rch a job was obtained for him a Burlington lumber yard. ee times during the winter it s necessary to move the family, to the scarcity of rented ses in that rapidly growing urb of Hamilton. This problem now been solved by the pur-se and erection of the pre-ricated house.

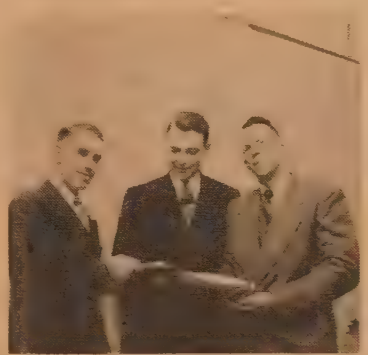
The success of this worthwhile ject is largely due to the untir-efforts of the committee: Thos. en (chairman), Geo. W. Horn-, Mr. and Mrs. Walker Drum-nd, R. H. McNairn, Ronald g, Mrs. V. J. Walker and Rev. B. Moore, the minister.

s Jessie Trumper, daughter of Mr. Mrs. E. Trumper of Barranca meja, Columbia, S.A., was chosen represent Ontario Ladies' College he Overseas Education Coronation r. Miss Trumper, who is conclud-her third year at O.L.C., is the President of her class.

Twenty-five men of the Waterdown Church gave a day's work to the erection of a home for their Church family, the Semenzows.

The Steeds in the News

Moorefield and Rothsay (Ont.) congregations turned out in large numbers on a recent Sunday to welcome back a former resident of the district, Rev. Harold Steed, missionary on furlough from Angola, Africa. Mr. Steed's visit recalled many happy memories of past associations when his father, Rev. J. Arthur Steed, was resident pastor of the Drayton Pastoral Charge from 1932-1936, having come to Drayton after a term of service in Africa. It was with interest that we learned the Rev. Harold Steed and his family are living in the very house in Chissamba that was built thirty years ago by Mr. Steed, Sr. At a Fireside Hour in the evening of March 1st, many former friends and neighbours from Drayton, Goldstone, Zion and Alma joined with the local congregations to hear this gifted young agricultural missionary tell of his experiences, and to see the pictures he had taken of his work in Chissamba. The interest manifested in the services resulted in a committee of laymen being appointed to plan how best to answer the challenging need for better farm equipment at Chissamba. A canvass was organized, and carried out among the seven interested congregations in this area. The objective set for the canvass was $500, this sum to be used for the purchase of a tractor plough, scufflers and other needed implements. The committee was pleasantly surprised to have the objective over-subscribed, and when Mr. Steed returned to speak in Drayton United Church, he was presented with the gift of $724. Since then, further donations have been received, with the total now contributed reaching close to $800. This unique event in the lives of rural people has demonstrated the real interest in and concern for the cause of Missions in this area, and the eager response of the people to the challenge of the overseas fields, was forthcoming when the missionary, who is personally acquainted with the need, presented the true and living picture. P. M. S.



Presenting a cheque to Mr. Steed. Left to right: Mr. F. B. Johnson, Moorefield, Rev. Harold Steed and Mr. Ralph Oxby, Rothsay, Ont.

Zion Church, Hamilton, was the scene of a farewell meeting recently for Rev. Harold Steed, his wife and family, who are returning to Angola for another five years. The pulpit was occupied by Rev. Arthur Steed, Sr., Rev. Arthur Steed, Jr., minister of Zion, and son of the former and brother of Rev. Harold Steed, who was the speaker.

It was a joy to hear the father give his blessing to a son who is going back to labour in the place where he and his family went many years ago—the son will occupy the house built by the father in Angola.

The congregation deemed it a privilege and a wonderful experience to be able to take part in these services—to look at these three men who have dedicated their lives to the furthering of God's kingdom here on earth.

A fireside hour followed the evening service which gave Rev. Harold Steed an opportunity to show films and tell of his work.

Have You Sent in Training School Returns?

"Steady dripping wears away the stone." The truth of this proverb is illustrated in the campaign for a new United Church Training School. Contributions from pastoral charges, women's groups, and individuals are still coming in every day, so that the $600,000 "stone" has been worn down to $12,000. To date, April 27th, $479,000 has been received from 1,875 pastoral charges. But there are still a number of charges not heard from at all, or which have not completed the project. Saskatchewan, Newfoundland, and London Conferences have reached over 80% of their objectives. There is much yet to be done, and the urgency of knowing how much money is assured becomes acute. Hard work is being done in order to be ready to start demolition and construction in the late spring or early summer. The building must be paid for, as there are no resources to cover a mortgage. Therefore the sooner money or pledges are received, the more rapidly and accurately building plans go forward.

The National Campaign Committee continues to feel grateful for what has been done, and hopeful about what is yet to be accomplished in order to complete the campaign.

There is still room for students who would like to be in the first class to graduate from the new building! Interested young women should apply now for admission to the 1953-54 Class.

Newtonbrook (Ont.) Church W.M.S. Following a Memorial Service for the late Mrs. J. R. Smith, a faithful worker in the W.M.S., Rev. Harold Steed, Angola, spoke of the work of the United Church in Africa. His story struck a responsive chord among the women present and the idea of combining the memorial with the need was born. "The Margaret Smith Memorial Fund" was started.

On a recent evening Mrs. W. T. New, on behalf of the Woman's Missionary Society, presented the sum of $271 to Mr. Steed. Contributions had also been received from the Good Fellowship Society, the Explorers, many friends of Mrs. Smith. $200 is to be used for the purchase of an organ for Mr. Steed's new Church, now in the course of construction. Mr. J. R. Smith, who was present, expressed appreciation.

Letters

Prayers or Soldiers?

Dear Sir,—Your editorial, under the above title, in your issue dated May 1, has produced this, my first "letter to the Editor."

Usually I find myself in accord with our overworked Editor, but in this instance, we have evidence to prove that "what we don't know does hurt us"! Your wrath is directed toward the wrong people.

Neither Colonel Weir, the Army nor the Government is to blame because Units of the Armed Services (none of which are all Protestant or all R.C.) cannot be "detailed" to attend a Public Celebration in which a Prayer is included.

It all happened in September 1939. At the request of the Minister of National Defence, orders were issued for a parade of all Mobilized C.A.S.F. Units in Ottawa to Parliament Hill on a Sunday afternoon for a Service of Prayer. I, with three other Chaplains, one of them Roman Catholic, met, and prepared an Order of Service, based upon the National Defense "Order of Service." The Chaplains were unanimous in agreeing to our Order of Service. However, the R.C. Padre, unknown to us, felt compelled to submit it to his Bishop, who took the matter up with the Apostolic Delegate. **The declaration to the effect that any Public Celebration where Prayer was said was, in effect, a religious Service, and therefore Roman Catholic troops must not be paraded jointly with Protestant Troops, came from the Apostolic Delegate. The Armed Forces and the Government thus had and still have no alternative.**

Thus, in the instance of your Toronto Celebration, had not the objection been raised by Colonel Weir, it would have come, sooner or later, from the Roman Catholic Authorities, since that is their official policy.

Your reference to the Coronation ceremony in Westminster Abbey and the suggestion that "some members of the Armed Forces will be present" is probably correct. But, NO Unit, as such, will parade to or be in the Abbey. In the first place, there is no room for them. Secondly, if Unit representatives are included in the Abbey Service, such representatives, if they be Roman Catholic, have the established privilege of requesting to be excused. Troops lining the Processional Route are not at the Religious Service.

Separation of Church and State has many advantages: it also creates some problems.

Ottawa, Ont. Norman Coll.

Famous Men

Dear Sir,—"Let us now praise famous men" (United Church Hymnal, No. 768).

Stalin is evidently not as bad as he has been painted. He has been blamed for the Chinese fighting in Korea. What are the facts as disclosed recently? By the Yalta Agreement both Stalin and U.S.A. were to support the rule of Chiang-Kai-shek, and it is now revealed that Stalin did so. But in spite of Stalin's support and U.S. financial and military support, the Chinese people dethroned Chiang and drove him to the island of Formosa, as they wanted no more of his exploiting dictatorship. Only then did Russia acknowledge the People's Government of China, as did Britain and many other nations. But the U.S. did not, as it did not suit her military ambitions and she continued to support Chiang and threaten to reimpose him on the Chinese. Because the Chinese resented this and defended themselves the United Nations was persuaded to declare her the aggressor. Under the circumstance who do you think was the aggressor, China or the U.S.A.? Should not the United Nations reconsider its decision before the U.S. declares Britain the aggressor [illegible] acknowledging the People's Government of China, as she [illegible] declared Russia the aggressor [illegible] supporting the People's Government of China.

It is time for some reconsideration of facts before we are launched into No. III Atom War.

J. W. Hutchison, Sr.
Spalding, Sask.

"Keep Out"

Dear Sir,—Surely the sentiment expressed by "Roman Collar" in your issue of January 15th in "Resigning Gracefully" are not shared by the younger ministers of The United Church of Canada. He mentions the case of a minister who is worried because his predecessor who continues to live in the same town (what audacity!) "hotfoots it to the hospital or home when he hears of sick in his old charge." Why shouldn't he? Are we living under Soviet or Christian ethics?

Must a retired minister who has endeared himself by years of faithful ministry, and who has christened the babies, married the young couples, comforted the sick and dying, and buried those who have "passed on," be asked to sever the "ties that bind" suddenly? It must be a sufficiently poignant experience to retire from the active ministry and to leave his pastoral charge, his need of preparation for his work, his manse, and to feel the sudden severance from his many interests, without being asked to "keep out" in relation to his friends.

It would be a fitting gesture if some of our older and gifted ministers were given the opportunity of taking pulpit duty during the summer vacation, instead of seeing strangers from afar. The fee would be welcome, and possibly the extra "fee" set aside for vacation service would be a help to him and the former lady of the manse—as they arrive at the "Pensioners' Age."

The concluding paragraph of "Roman Collar's" article is particularly callous. He says, "The man who has reached the age of retirement should have no scruples. At that age he should *know* the course to pursue. He has had his day, he has [illegible] his work."

It depends on the man—and his wife! This is as "*I see it.*"

(Mrs.) Fanny K. Huntley.
Vancouver, B.C.

Canada Congregational Foreign Missionary Society

ANNUAL MEETING

WEDNESDAY, JUNE 10, AT 2 P.M. (D.S.T.)

Notice is hereby given that the Annual Meeting of the Canada Congregational Foreign Missionary Society will be held in the Board Room, 299 Queen Street West, Toronto, on Wednesday afternoon, June 10th, at 2 p.m., to elect directors for the coming year and to transact such other business as may properly be considered at that time.

According to the amended constitution, the members of the Society shall be the representatives of the Churches contributing to the Objects of the same who shall have been elected at the Annual or Special Meetings of such contributing Churches held for that purpose.

By order of the President,

C. E. Silcox,
Secretary.

RIDLEY COLLEGE
ST. CATHARINES, ONTARIO
FOUNDED 1889
Headmaster: J. R. Hamilton, B.A., LL.D. 2-53

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"Star-Phoenix" Photo

presentation to Mr. David McCool
ht) by St. Thomas-Wesley Church,
atoon, Sask., was made by David
Joyce (left).

resentation

Ir. C. W. McCool, for 23 years
General Superintendent of one
he largest Church Schools in
tern Canada, was honoured
ntly on his retirement. He was
ented with an engraved silver
by the members and staff of
Thomas-Wesley United Church
ool, Saskatoon. The presenta-
was made at the annual
rch School Banquet.
making the presentation, Mr.
. Kirkpatrick, Superintendent
he Boys' Club, said, "Not only
Mr. McCool devoted a lifetime
oys' and girls' work, but has
ally made himself the 'buffer'
nst the harsh realities of teen-
life experienced by so many.
influence has been such that
ould venture to state that
cely a single boy has passed
ugh either Bedford Road Col-
ate or the Technical School
out having experienced the
mth of his friendship and
rest."
uring the 23 years of his lead-
ip, St. Thomas-Wesley Church
ool has grown to an enrollment
ver 600, in no small measure
to the leadership of Mr. Mc-
and his ability to choose a
calibre of Christian teachers
the various departments under
superintendency.
r. D. A. Hambleton, Associate
erintendent for some years,
succeed Mr. McCool as Gen-
Superintendent of the Church
ool. H. D. J.

ise for Barons-Nobleford

ear Sir,—In October, 1910, I
appointed by Dr. T. C.
hanan, then Superintendent of
sions for the Methodist Church
Alberta, to The Kipp Mines,
I went to the Noble school-
se, which is now, if I under-
d it correctly, Nobleford.
hat year the grain didn't have
sture enough to sprout, and it
still on the ground in October.
summer-fallow soil was blown
y and was piled five feet high
he railway snow-fences. I used
ake feed for my horse to the
ners for they hadn't sufficient
their own stock. The hospital-
of those people has never been
passed in my forty years in the
istry. Imagine my surprise and delight when I got your paper and the story of "The Big Red Ox." Now forty-three years later, those people out there have inspired the whole United Church by sharing with Africa. I am sure that out of what they could use at home they have set the Church an example of the way to a peaceful world.

May I thank those people at Barons-Nobleford for the inspiration to us all, and out of former difficulties, they indeed have the Easter Spirit, and come up again.

Royal E. Newman.

Copetown, Ont.

Fashion Shows by Churches

Dear Sir,—In a recent morning paper I found, quite prominently displayed, a picture of three attractive young ladies with the caption "Prize Winner." In finer print, to my great amazement, I read, "..... was winner of a beauty contest conducted by the .....Club of ..... United Church. Attendants were .... and ...."

I reacted with mixed feelings as I did on Sunday when, meditating in the pew, I heard the minister from the pulpit urge support of the Third Annual Fashion Show to be presented by ..... Club.

My feelings were these: After the first surprise—that these events should be under the auspices of Church groups—I was angry to be identified as a member of a Church which would promote this type of entertainment, and yet whose responsibility is the spiritual development of its members. Thirdly I was disappointed that followers of the Lord Jesus Christ feel it is justified to sponsor such occasions.

Toronto, Ont. Muriel Coleman.

NEW SCHOOLS

(*Continued from page* 14)

teachers and pupils to take a pride in their surroundings, keeping building and grounds neat and clean, or attractive, and they invite the parents to consider the price paid—usually about $20,000—and to treat the new building as an asset to the community. They also urge pupils to be regular and punctual and point out that an irregular pupil cannot expect to hold a place, as many schools now have waiting lists. How vastly different all this is from conditions which prevailed when the writer of these notes came to Trinidad! In those days, Head Teachers and Assistant Teachers used to go out through the villages and the estates, laying hold upon children and compelling them to come in. We have little or no need for a compulsory attendance law, as practically all schools are crowded. The Acting Assistant Director of Education, whom the writer had as a pupil, years ago, representing the Department at the opening of one of the schools, said, in effect, that the children of Trinidad and Tobago would have to wait a very long time for schooling, if it were not for the Churches which co-operate with and receive aid from the Government. We now have upwards of 35,000 pupils in Canadian Mission Schools.

Expansion and Extension

The Naparima Girls' High School, San Fernando, has been expanding and extending, thanks to the Woman's Missionary Society which has enabled it to purchase another property, La Retraite, adjoining La Pique. This institution carries on work from the Kindergarten to High School. The Saint Augustine project, the most costly building so far to be erected by the Mission, is coming near to completion, and the transfer of pupils from the temporary building will take place soon. Again, the W.M.S. and the local Government, and private subscribers make this possible. The new structure will have places for about 290 pupils.

News of the Mission

Lenten Services were well attended, especially those on Good Friday. At Susamachar, our largest Church, about 100 extra sittings had to be provided for the forenoon service. These remained for the afternoon, when a public meeting was held by arrangement of the Ministerial Association, when four evangelists from the Latin America Mission spoke and sang. Our visitors also addressed Easter Sunrise Services in the Botanical Gardens, in Port of Spain, and on the Methodist Church grounds in San Fernando. Although the evangelists were holidaying here, they took on two other meetings on Easter in rural areas. (*To be continued*)

Births

TOMLIN—Rev. and Mrs. C. Tomlin are happy to announce the birth of a daughter, Caralyn Arlene, at Lady Minto Hospital, Cochrane, Ont., April 9th, 1953.

HART — To Rev. Terence V. Hart and Mrs. Hart (formerly Maxine Edighoffer) on April 21st, 1953, at Kirkland and District Hospital, Kirkland Lake, Ont., a daughter, Judith Mary, a sister for John.

PHINNEY—Born to Rev. and Mrs. Frank E. Phinney, Aberdeen, Sask., on April 23, 1953, a son, Norman William.

Steamer Trunks Wanted

Rev. J. T. Tucker, D.D., is in need of two used steamer trunks in which to pack clothing and other supplies donated by United Church people in Canada to be sent to Africa. Anyone able to supply such is requested to get in touch with the Board of Overseas Missions, Wesley Buildings, Toronto 2-B. Ontario.

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Acousticon engineers have made this revolutionary "All-Transistor" Hearing Aid to sell at the miraculous low price of only $74.50.

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ADDRESS .....

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RALLY — Young people from Rosser, Warren, Grose Isle, Meadowlea, Gunton and Teulon, Man., attended a rally in the latter town over a recent week-end.

A banquet and social on Saturday rounded out the programme.

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SOUTH AFRICA

(*Continued from page 8*)

shape policy in South Africa must be made to realize the error, and influence in that direction is what we **ought** to be creating. We believe that the future is with those people and those plans which stress sane and Christian proposals based on the equal dignity of all men. We as Canadians, and people who are numbered amongst that critical 20th century public opinion, ought to support morally and materially those efforts and policies which are hopeful in our opinion.

Our Responsibility

Furthermore, it seems to us that a right to criticize South Africa carries with it an inescapable responsibility to help alleviate the situation. For example, if we take the view that the present situation in South Africa presents a threat to world peace, the question arises "What responsibility falls upon us as a consequence of taking that view?" It seems agreed that one area which must be improved before there can be any approach of cultures, before there can be any representative government, is the field of general education—elementary, technical, and social. We should bear in mind the positive side of the matter, which is that the budget for education has multiplied 20 times over the past 25 years, from a government budget figure of £340,000 in 1925 to £7,000,000 this year. We must bear in mind, also, that about ⅕ of the population must probably bear the cost of education for the other ⅘ at first. We know in Canada how much an adequate school system costs every taxpayer. Is not, then, a balanced view on this matter one which realizes the difficulties involved in raising the educational level in South Africa, but which also reminds us that if we mean to be constructive we must also search out means whereby we who fear this is a peace threat can materially help South Africa? Help could be provided in the form of funds and books, as well as by teachers, scientists, etc., living in South Africa and making their contribution toward world peace. Having said this, we ought to use all possible moral pressure to prevent the South African government from continuing its apartheid policy now being acted out in such ways as reducing financial assistance to non-European university students, and the reduction of subsidies to universities which have mixed education, and so on.

In each sphere we must endeavour to see both sides of the question, neither ignoring nor exaggerating the good, past or present. But we ought to leave no misunderstanding that we feel a government, made up predominantly of whites, is blundering with possibly serious consequences for all white-coloured relationships throughout the world when it **maintains** a colour bar in industry and education, when it **fails** to meet the land needs of the non-whites, when it **continues** a vicious pass system, and when it **withholds** the franchise and fair representation from the non-whites who are capable of exercising them intelligently, and when it **persists** in a policy of apartheid based on an outlook which is unacceptable to this day and age.

Finally, we in Canada have special responsibility to act in this situation for this is a **fellow-member of our Commonwealth** upon whom the eyes of the world are focussed, and inevitably what South Africa does, and what we sanction, speaks louder than any words to the rest of the non-white world. It is plain that this is a crucial matter, for the West no longer securely holds its position of dominance. Asia and Africa are on the march for freedom, higher standards of living, education, and technology. We of the West can either aid these legitimate goals of nations and people, up to now less privileged than we, or we can stand in their way. However, to stand in their way is suicide, for time and history are with them.

100 Attend Toronto Officer's Congress

News of Y.P.U.

TORONTO—"Living for Jesus" was the theme of the May 2-3 week-end when approximately 100 enthusiastic young people from the nine southern Presbyteries in Toronto Conference gathered at Westminster United Church in Orangeville for the Toronto Conference Y.P.U. Officer's Congress.

Bible Study groups were held Saturday evening and Sunday afternoon and in them the young people were led, through discussion, down the avenue of thought of what "losing our lives" meant to them in Young People's work and in everyday living.

Rebecca Varkey of Travancore, India, studying at the United Church Training School, spoke to the group on Saturday night. She asked for our prayers above all else for India for she said that only as we pray more and more for the people of India will we come to love them as ourselves.

The Toronto Conference Y.P.U. Missions Project for 1953 is bringing a student from India to study here, and the young people were given an opportunity to bring the $3,000 objective nearer by purchasing hand-made Indian articles from the India Treasure Van Display. Over $100 worth of goods were sold.

Training groups were held Saturday morning and afternoon in the four Commission groups and all other Executive offices. who shared in these groups gai further knowledge and inspi tion in the purpose of Yo People's and how they could b put the Y.P.U. Purpose to w in their own particular field.

The Young People enjoyed f dancing and games Saturday af noon, under the able leadership Doris Scott and her Recreat and Culture group. Rain all Saturday did not dampen spi any, as evidenced by the sponta ous humour and singing at tables as well as in the organi sing-songs led by Kay Robins Through three inspiring mu appreciation groups, Evelyn La in her own inimitable way, g a glimpse into and behind Chanteys, Church Music and Ne Spirituals.

Six of the Young People t part in the Sunday morning chu service. Dave Preston spoke "Ways of Finding Christian S vice as a Medical Student," Al Shaw on "Full-time Service," Rebecca Varkey on why she studying to be a missionary, bas her remarks on the text: "W hast thou that thou didst receive? Now, if thou didst rece it, why dost thou glory as if th didst not receive it?"

The week-end came to a cl with a challenging worship serv in which the young people w led to consider deeply Jesus' wo to the rich young ruler—"If th wilt be perfect, sell all that th hast and give it to the poor thou shalt have treasure in hea and come and follow me."

Are we "living for Jesus"?

ANNUAL MEETING — **Travancore Rally** made the ann meeting of the National You People's Committee an outsta ing event. Attended by over young people on April 27th, Rally was addressed by two of Canadian delegates to the Wo Youth Conference in India. B Helen Bricker, Presbyterian de gate and John Ligertwood of Anglican Church, spoke of importance and meaning of Conference to Christian you people in the world today. T stressed our responsibility Christians in the western worl

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Material for this page should be sent to the Youth Dept., Board of Christian Education, 523 Wesley Buildings, Toronto 2-B, Ont.

VERY DAY

(*Continued from page* 10)

a thorough knowledge of the e. She spoke of the great need Christian workers in India. appealed for the support of e who are our missionaries.

ev. James Guthrie, Professor hristian Education at Emman- College, spoke of the place and re of Christian Education in nanuel; and Dr. Victor T. ney gave an outline of the ncial picture in The United rch of Canada. Dr. Geo. Little e of the plans concerning greater distribution of The erver, and Rev. Robert Morris, e Missionary and Maintenance mittee, stressed the impor- e of Stewardship Education.

resentations at the Board. ng the Board Meeting a num- of presentations were made. Chairman of the Board, Dr. Hendershot, presented on lf of the Board of Christian cation, a leather-bound copy he Revised Standard Version he Bible to the Publishing se, this Bible to be used in the rd Room. This was received by Book Steward, Dr. C. H. Dick- n, who thanked the Board for timely gesture, and assured members that it would be kept lable for the use of groups ing in the Board Room.

religious book was presented ev. E. R. McLean, D.D., by Rev. ence H. Ferguson. Dr. McLean etiring as Secretary of the rio Council of Christian Edu- on, which he has served for y years. In making the presen- n Mr. Ferguson spoke of the ership Dr. McLean had given nnection with United Church work, co-operative work in sh Columbia, and his out- ding contribution to co-opera- Christian Education work in rio and throughout the whole anada.

n envelope containing money the purchase of books was ented to Rev. Clyde Woollard, is retiring as Field Secretary hristian Education in British mbia, in order that he may me the Vice-principal of Nara- n Christian Leadership Train- Centre. The Board expressed eciation for Mr. Woollard's rous and creative leadership.

stallation of New Secretaries. e new Field Secretaries and Departmental Secretary were lled into their new respon- ities which will commence nd July 1st. The Secretaries lled were: Rev. Milton Little British Columbia, Rev. Morse son for Alberta, Rev. W. E. F. hfield for Manitoba; and Rev. iam Blackmore as National ' Work Secretary.

he Sigma-C Programme. Rev. ur Howard presented to the rd a booklet outlining the new rmediate Boys' Programme— a-C,. and also the Sigma-C n. The members were enthus- c about this new programme, decided that next year should be an experimental period, with the understanding that the programme in its final form would be presented to the General Council in 1954.

The Annual Statistics. Many local Churches may complain about the arduous task of compiling annual statistics. However an hour spent at the Board of Christian Education during the analysis of these statistics would indicate the value of this information. Tentative annual statistics for 1952 indicated an increase of over 21,000 in Sunday School enrollment, which brings the grand total membership of Sunday Schools up to 752,070. The Sunday Schools increased their Missionary and Maintenance givings over $18,000, bringing the total of their givings to $217,228. The membership of Junior organizations was again augmented by an increase of over 4,000. This increase is no doubt due to the rapid growth of Tyro and Explorer groups. The membership of Young Adult and Adult Christian Education organizations increased by almost 3,000, making a total membership of over 75,000. Also the number of Churches providing a children's hymn, story or prayer in the Public Service of Worship increased from 2,806 to 3,015.

The one decrease was in the membership in Young People's Unions, and the Board made plans to give special attention to this problem during the coming year.

In every session of the Board there was a consciousness of the great importance of the work of Christian Education and the need for an increased number of Christian teachers.

The Board members were at times oppressed by the magnitude of the task, the limited resources, and the lack of leadership. However, the periods of oppression were followed by times of renewal as every member became conscious of the Divine command — "Go Teach," and the Divine resources for the greatest task in the whole world, that of preaching, teaching and reaching children, youth and adults for the experience of knowing, loving and serving God as revealed in Jesus Christ.

PINE HILL

(*Continued from page* 11)

School for Ministers

The report of the Pine Hill Senate drew attention to the forthcoming School for Ministers to be held at Pine Hill during September, 8-11, when Rev. Professor T. W. Manson, Manchester, England, outstanding New Testament scholar, will be the leeturer. Reference was also made to the proposed campaign for a new students' residence which is being launched in the Atlantic Provinces in October, 1953. It was also announced that the Carmichael and Alumni Post-Graduate Scholarship had been awarded, by the Faculty, to Rev. Naboth Winsor of Lewisporte, Newfoundland.

Following the convocation a most successful social gathering was enjoyed in the hall of the Church, under the splendid leadership of the ladies of the various Churches of Halifax and Dartmouth.

Miss J. May Carter, Dean at Ontario Ladies' College, Whitby, Ont., was appointed by the Overseas Education League to guide a party of students visiting England at the time of the Coronation. The party left Montreal on May 22nd.

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MAGIC

(*Continued from page* 12)

picked some fine big golden dandelions with long, long stalks, for his mother, and lots of tiny white daisies with pink-tipped petals, held in tiny green cups, for Susan. He made them into a perfectly beautiful daisy chain with a dear little blue flower, called bird's-eye, to show the front. It took rather a long time, but he made it so well that it didn't break even once while he was carrying it home!

When Mummy opened the door and saw what he had brought for her and Susan, she said: "Oh darling, how lovely! Thank you so much. Did you post your letter? Come and tell me all about it while I give Susan her dinner. She's crying, and doesn't want to eat it, but she must have something or her cold won't get better." "I expect this will make her eat it!" said Martin, holding up the daisy chain. "Look, Susan! I made this for you. If you stop crying I'll put it round your neck." Susan shut her mouth, and then blinked her eyes to send away the tears so that she could see better, and held out her hands for the daisies. "Are you sure you've stopped crying? Because these are 'out-door-magic' daisies, and they can't bear salty tears dripped on them." Susan gulped and nodded, and when Martin put the chain over her head she began to smile. "Now you eat your dinner like a good girl and I'll tell you something. Every time you stop eating, I shall stop telling you. See?" Susan opened her mouth and Mummy popped in a spoonful of custard.

So Martin began: "Once upon a time the daisies felt very lonely at night waiting for the sun to get up, and they kept on opening their eyes to see if he was coming . . . Go on, eat some more! . . . Well, one morning they opened their eyes just at the right minute, and there he was just coming over the hill! When he saw them waiting for him and smiling, he said: 'Thank you, little flowers. It's so nice to have someone so pretty and smiling waiting for me when I get up.' The daisies were so pleased that they went all pinky. And that's the end." It was the end of the pudding, too, but Susan wanted more story. "There isn't any more, Susan, but I'll tell you a secret! If you're a good girl, I'll take you to see Mrs. Blackbird's nest with beautiful blue eggs in it, when your cold's better."

The next day the sun was shining, flowers nodding, birds singing, and Susan's cold was much better. There was magic in the air, when they all set out to see Mrs. Blackbird's nest. As they got near the hawthorn bush Martin told them to be very quiet in case they frightened Mrs. Blackbird and made her fly away. Mummy had the first peep and said that Mrs. Blackbird was not at home. Then Martin peeped and saw the five beautiful little eggs.

Then Susan was lifted up to look, but she got so excited and chattered so loudly that they had to hurry away. "You know, Mummy," said Martin, "it really looks as if the rabbit Postman gave her my letter, doesn't it? May I go and see?" And though Martin put his hand down all the big rabbit holes he could find, he never found his letter, so it looks as if Mr. Moss, who loved birdies and beasties, really did know quite a lot about "outdoor magic."

From "Child Education"

School of Church Music Holds Second Session

The Second Annual School of Church Music was held at Ontario Ladies' College in Whitby, Ont., during Easter week. More than thirty ministers and choirmasters were in attendance from various parts of Ontario.

The School was sponsored by the Standing Committee of Church Worship of The United Church of Canada, with Rev. Stanley L. Osborne, Mus.Doc., Principal of Ontario Ladies' College, as Dean. Associated with him on the staff were Rev. A. G. Reynolds of Elmvale (What Is Worship?) Rev. Richard Davidson of Brampton (Our Services of Worship), Rev. Professor John Line of Emmanuel College (The Theology of the Ministry), and Mr. David Ouchterlony, choirmaster-organist of the Timothy Eaton Memorial Church, Toronto.

On the opening night, Mr. J. J. Weatherseed, choirmaster-organist of Deer Park United Church in Toronto, addressed the gathering on "The Church-Music Issue in our Church." His words set the tone for the whole of the Conference. If every choirmaster had the vision, enthusiasm, and sense of high calling which Mr. Weatherseed possesses in his chosen vocation, Church music would abound in virility and in relevance to human needs.

Joint sessions for both ministers and choirmasters were the rule—but for one period each day the choirmasters met alone for technical training in conducting and in examining suitable music for the choir, while the ministers had the rare privilege of participating in a seminar under the leadership of Professor Line. In a day when many eyes in the Christian world are turned toward reunion, this series proved to be of exceeding interest. Said one delegate: "I covet for every minister in the Church the experience of such a Seminar as this!"

The focal affirmation of the Conference was this: "Music must justify its employment in the service of praise solely on the ground that its expression at any particular moment is the most fitting vehicle at that moment; in other words, it is validated on theological grounds, and not as mere aesthetic adornment." This premise was so central and embryonic

The triplets, Blanche, Bill and Bre
Easdown, recently received their
Robert Raikes' Diplomas from
James Sunday School, Simcoe, O

in the approach of every lectu
that many delegates assumed
had been chosen as the integrat
factor by design!

On the final evening, the d
gates assembled for a choi
service of Holy Communion; M
becke's setting of the responses
the canticles was used through

The future of the Scho
judging by the enthusiasm of
delegates for the venture, wo
appear to be assured. How s
the scheme will flower into
established School with a conti
ing faculty, a graduated course
instruction, and the authority
grant certificates and diplomas
Church Music, one cannot foreca
but there is no doubt that this
the eventual goal.

Another School will be held n
year.

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national Christian University
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199 highly qualified students w
enrolled in the entering class
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Canadian faculty members
International Christian Univers
in Japan are Arthur Pearson
Kenzie, Professor of English L
guage, and his wife, Mrs. Winif
Elizabeth McKenzie, Instructor
English. Both are members of
United Church of Canada.

Dr. David H. Gallagher, ass
ant secretary, and the Rev. T.
F. Honey, the Board of Overs
Missions, The United Church
Canada, are members of the Bo
of Directors of the Japan Int
national Christian Univers
Foundation, Inc., in New Y
City.

Chalmers Church, Verdun, Q
Rev. W. G. Onions, minister,
Rev. Professor James Guthrie
Emmanuel College, Toronto,
guest preacher for the 54th an
versary services. He also addres
a luncheon meeting of Christ
Education leaders in Grea
Montreal, when about thirty
leaders listened with great inter
as Prof. Guthrie interpreted so
of the conflicting trends in Ch
tian Education.

HE SUNDAY SCHOOL LESSONS

Uniform Lessons for Adult Classes

McCRAE

Lesson for June 7

RINCIPLES OF CHRISTIAN STEWARDSHIP

2 Corinthians, Chapter 9.

he practical value of this on is its setting forth of the damental principles of Chris- giving. It is most interesting this vital Christian message ld come so directly out of a ific situation. Paul has been ing much effort into the task aking up a gift for the relief the poor in the Jerusalem rch and has been seeking the herly help of fellow Christians every possible centre. The nthian Church had already nised to make a contribution, in this letter the apostle is inding them of the promise, saying a few things to spur n on to their best endeavour. he apostle begins his argu- t on lower but humanly effec- grounds when he lets the nthians know how well the edonians are doing. "You are going to lag behind them, are ? They have had their con- ution ready for a year, so you ld be busy."

rom this point Paul lifts the eal to a much higher level and aks of the nature and blessings Christian giving. People who generous in sharing their ey are enriched in their own s, just as the farmer who s liberally reaps liberally. The ey a Christian gives is not lost im. It is seed sown. The same l gives the increase in both es.

Quickly the apostle seeks to rect any wrong impression ut the motive. One who is ristian in charity looks not for ard or return but gives cheer- y in utter selflessness. That is st important. The value of the t is transformed in terms of the rifice and the cost to the giver. e tithe from a millionaire is ritually of less significance than tithe from one with a very dest income. To Paul, tithing a minimum.

Paul appeals further on the sis of the need at Jerusalem, l reminds the readers that by ir generosity they can be the ans of rousing the Christians Jerusalem to a real thanksgiv- to God. This thanksgiving is natural emotion for people o contemplate the inestimable rth of God's supreme gift— rist. Thanks be to Him for His speakable Gift.

Lesson for June 14

AUL CHAMPIONS CHRISTIAN LIBERTY

Galatians 2: 1-10, 19-21.

Here again we have a treatise the great principle of Christian erty, and the occasion of Paul's liverance on the subject is a specific situation affecting the Christian converts of his time.

The apostle had been preaching the Christian message for about fourteen years, during which time a difference had been brewing which developed into a crisis the Church had to meet. Christians who had been Jews could still be obedient to the law and find in Christ the great fulfilment of it. The question was whether Gentiles had to become subject to the Jewish law (particularly the rite of circumcision) before becoming Christians. A Church Council was planned at Jerusalem to settle the issue, and it is to this Council that Paul refers.

The controversy had been a bitter one, since the ultra-conservative "Judaizers" had pressed their emphasis in every possible way, but the decision was a victory for the principle of Christian liberty, and it was agreed that Paul and his helpers could preach Christ without requiring circumcision; while Peter, James and John and others could preach the same Gospel to the circumcised.

We have not yet in our time realized the full value of the decision or of the principle it vindicated. It is the principle not only of liberty but of unity in diversity. When we learn that within the Christian Church there is room for a great diversity of views on secondary matters, while maintaining an uncompromising adherence on the part of all to the saving truth of Christ, we shall be well on the way to fulfilling the yearning of our Lord that all might be one.

This is the explanation of the claims of our own Church to be a "uniting" as well as a United Church. It is "uniting" because it affords such a measure of toleration in matters of creed and dogma which are open to varying interpretations without jeopardizing the faith that makes us one.

Paul says that he died unto the law that he might live unto God. He did not abrogate the Jewish law but he challenged its supremacy. The Supreme Principle of Righteousness is Christ. Let Him be Master drawing out our obedience, and let all our living out of the laws of life be within that first obedience. "Stand fast in the liberty with which Christ makes you free."

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Barons-Nobleford, Alta., Charge, Rev. Russel G. Beairsto, minister, held an Evangelistic Mission in Nobleford, March 23-27, with Rev. E. W. Oldring, Mirror, as Evangelist. Three teams of visitors were out only four nights, yet the attendance was excellent. Five commitment cards were signed, and favourable contact made with fifteen other families who have started attending Church or have shown interest. Neighbouring Churches supported the Mission well and a fine fellowship was built up. The Church was warmed and enthused by the total Mission of Preaching and Visiting.

This is the second Mission on the Barons-Nobleford Charge. Plans are already made to have a third one next year.

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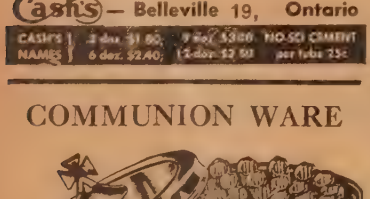

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CORONATION

(*Continued from page 6*)

is both a minister and a laywoman, and whose whole life from henceforth must be devoted to the service of God and man.

The Orb

And then, after a brief interval, the golden orb with the cross will be brought from the altar, the orb which is a symbol of the blessed hope that from pole to pole "the kingdoms of this world" shall yet "become the kingdom of our Lord and of His Christ." "Receive the imperial robe and orb," the Archbishop will say. "And when you see the orb set under the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer." Then the sceptres will be placed in the Queen's hands.

The Crowning

The moment has now come for the actual crowning. To our modern way of thinking, this dramatic act marks the undisputed climax of the whole service. The Christian mind of other days thought otherwise. To our medieval forefathers, the anointing was the thing which made the king a king indeed. And as a ceremony the anointing may quite easily be seen to possess the deeper spiritual significance. Nevertheless, the words and gestures, which accompany the actual putting-on of the crown, also remind us of Christian truths, which possess deep and lasting value. This, briefly summarized, is what takes place.

God Save the Queen

The Archbishop, standing at the altar, takes the crown into his hands, and lays it down again, meanwhile invoking the divine blessing on the solemn act which he is about to perform. Next, the Dean of Westminster carries the crown after the Archbishop to the Queen. Thereupon, the Archbishop, again taking it into his hands, places it slowly and reverently on the Queen's head — "at sight whereof," reads the rubric, "the people with loud and repeated shouts shall cry, 'God Save the Queen!' The peers shall put on their coronets, and the trumpets shall sound, and by a signal given the great guns of the Tower shall be shot off." Then the acclamation ceasing, the Archbishop shall say: "God crown you with a crown of glory and righteousness, that by the ministry of this our benediction—having a right faith and a manifold fruit of good works—you may obtain the crown of an everlasting Kingdom, by the gift of Him whose Kingdom endureth forever."

Other Ceremonies

It is not necessary for us to describe in detail the remaining ceremonies of the coronation ritual. The Queen is next enthroned, and receives the homage of the princes and peers of the realm. The service of Holy Communion is then resumed, as the Queen goes to the altar to offer up Bread and Wine, an interesting survival of the practice of the Early Church. She has meanwhile removed her crown, and reverently kneels at the faldstool while the Communion Service proceeds on its way. She and her consort receive the Sacred Gifts. After the final blessing, a triumphant Te Deum is sung, and the Queen passes through the altar screen into Saint Edward's Chapel. There she is disrobed of her special coronation garments, and arrayed in the state robe of purple velvet. Then the procession, having been marshalled, the Queen, wearing the Imperial State Crown, and carrying her Sceptre and Orb, passes from the place of her coronation to the west door of the Abbey.

Dedication

In the special Order of Worship, which has been prepared for the use of United Church congregations on Coronation Sunday, these words occur before the closing prayers, the hymns and the benediction: "Brethren, as our Queen goeth forth to be anointed and crowned to the service of God and her people, so let us with her dedicate ourselves anew to Almighty God and His service." Such a call to dedication is very much in order. In fact it is absolutely essential, if to you and me the coronation of Queen Elizabeth is to be anything more than the detached viewing of a gorgeous and glamorous spectacle. "What is my part in the coronation?" So each and every one of us ought now to be asking.

Is it merely to listen in on the radio or a little later to gaze at the spectacle at the movies or by means of television? Surely it is more than that. Surely we cannot regard this solemn act of lifelong, Christian dedication on the part of that splendid young woman, whom God in His providence has raised to so lofty an estate, without being moved in an equally solemn manner to re-dedicate ourselves to the service of these same noble aims, which she has made her own. Long centuries ago One said: "For their sakes I sanctify myself." In perfect sincerity and truth, Queen Elizabeth will take these words upon her lips and into her heart on Coronation Day. God grant us grace to be similarly dedicated to the faith and discipline of Christ, without which there can be no such thing as a Christian civilization.

PRAYERS

(*Continued from page 6*)

filled with spectators waving their handkerchiefs and hats. The crowd was orderly but enthusiastic.

The Procession started from Buckingham Palace at ten o'clock. First, however, there was a royal salute of twenty-one guns, then the hoisting of the Imperial standard and the entry into the beautiful State coach. This coach was drawn by eight spirited, cream-coloured horses, and was preceded by the trumpeters and soldiers. Then came the members of the Royal Family and those of the Royal household, the State officers and the foreign ministers a ambassadors.

The Procession route was picture of blossoming loveline with its flowers and pageant but it was nothing as compar with the scene in the Abbey. T floor was spread with matting a purple and crimson cloth. T platform was covered with clo of gold, and near the altar sto the old chair in which the Sov eigns of England since Edwa the Confessor have been crown Here rested the famous Stone Scone (recently spirited away Scotland and returned).

Harriet Martineau, who wro for the **Daily London News** a who had become a power in t land, wrote a description of t scene in the Abbey. Harriet h been deaf since her twelfth ye and was also devoid of the sens of taste and smell, but here w something she could enjoy wi her eyes and her emotions:

"About nine o'clock the fi gleams of the sun started into t Abbey, and presently travell down to the Peeresses. I had nev before seen the full effect diamonds. As the light travelle each lady shone out as a rainbo The brightness, vastness a dreamy magnificence of the sce produced a strange effect exhaustion and sleepiness. Prince Esterhazy, crossing a b of sunshine, was the most pr digious rainbow of all. He w covered with diamonds and pearl and as he dangled his hat it ca a dazzling radiance all around. half-past eleven the guns told th the Queen had arrived."

Here was all the splendour royal birth, hereditary greatne State position and military acco plishment, ancient ceremony a heroic prestige that Britain cou boast. Her Majesty the Que was supported on one side by t Bishop of Bath and Wells, on t other by the Bishop of Durha She was dressed in a royal robe crimson velvet, furred with ermi and bordered with gold lace. H train was carried by eight you ladies selected from the noble families in the kingdom.

Just after Her Majesty reach the recognition chair she kne and engaged for a few momen in silent prayer. Then she took t Coronation Oath, and afterwar sat in what is known as Ki Edward's Chair. A rich cloth gold was held over her head four Knights of the Garter whi the Archbishop with a gold anoin ing spoon, one of the relics whi had escaped the ruthless destru tion of Cromwell's time, anointe her head and hands with o marking them in the form of cross and saying, "Be th anointed with holy oil as king priests and prophets we anointed. And as Solomon w anointed King by Zadok the prie and Nathan the prophet, so be yo anointed, blessed and consecrate Queen over this people, whom th Lord your God has given you t rule and govern. In the name the Father, and of the Son, an of the Holy Ghost. Amen."

nlike Queen Elizabeth II, toria had not the support of husband at the time of her onation. The love story of toria and Albert cannot help make us think of that of our een and the Duke of Edinburgh. h unions are among the most rming romances of all time, truest and highest conception the marriage relationship. ey, with the great and beautiful achment of the present Queen's her, George VI, and his wife, zabeth, stand out upon the ges of history as instances of al happiness and the beauty of nily life. One writer speaks the marriage of Victoria and bert in these words:

"The youth and grace of Her jesty, and the youth and good ks of the Prince, were also fficient to add greatly to the al interest and enthusiasm of e dense crowds which greeted e Royal procession as it left ckingham Palace at about elve o'clock, surrounded it ng the entire route, and swelled to greater volume as the Queen ached St. James' Palace."

This all sounds so familiar to that we can imagine it a scription of the marriage of the incess Elizabeth and the Duke Edinburgh. Over and over again e are impressed with the similar- in the lives of these two women our Royal Line with whom the alm has been so happily blest. ith the reign of Queen Victoria d her Consort, Albert, began a period of unique happiness and prosperity. If the Queen in those years was everything a loving, self-sacrificing wife should be, the Prince on his side, was a model of domestic virtue and self-abnegation. He was universally loved and respected, but his value to the Realm was not really estimated until long after he was dead. Victoria, however, knew his worth and when he died she became a "heart-widow" and remained so all her days.

England entered a period in which the Throne was to be either a power for good or a power for evil. Had the Queen been weak, the Throne could never have survived the storms which came later in 1840 and lasted until 1848. The clear, practical judgment of the Queen, aided by the steadily maturing mind and devoted work of her husband, combined to give an example of home life and royal love of duty which soon entered into the very hearts of the people and gave the British Monarchy strength sufficient to withstand the shocks of severe revolutionary storm.

In her Christmas broadcast Queen Elizabeth II asked her subjects to pray for her as she stands in the Abbey, taking upon her frail shoulders the heavy responsibilities of Queen of the Realm. Her first thought as she stretches out her hand for the homage of her people will be, "I ask your prayers on my behalf."

he Book of The Coronation

By Francis Hunt. Designed and illustrated by Alan Lindsay. (Toronto: The Ryerson Press.) $1.50.

This interesting little book has Foreword by The Rt. Rev. The ord Bishop of London, supple- ented by one also by The Rt. on. Sir Rupert De La Bere, Kt., .P., Lord Mayor of London. It is lled with sketches of those who ill officiate at the Coronation and ie robes they will wear, the rones, regalia and royal vest- ents, the Coronation rings, owns, sceptres, swords, orb, nointing spoon and ampulla and ll the minor regalia.

Then there are pictures of the ifferent steps in the Coronation ervice: The Entrance, The Rec- gnition, The Oath, The Anointing, he Presentation of the Spurs nd Sword, The Investiture, The rowning, The Inthronization, The omage, and The Communion. or this reason it would be a onderful little book to have on oronation Day.

It gives a brief sketch of the uties of each official at the Abbey eremony, and many of the pic- ures are in colour. Then it goes on to describe The State Coach nd to outline the order in which ersonages appear in The Royal rocessions.

The book has a hard cover and will be a splendid souvenir of the Coronation. Especially suitable as a gift as it is a very comprehensive guide to the ceremonies. D. D.

VICTORIA

(*Continued from page 7*)

duty it was to keep that portion of the line, found it necessary to take very active measures for clearing the passage, which was effected after some delay, with great patience and good temper on their parts, and before 3 o'clock everything was ready for the return of the procession.

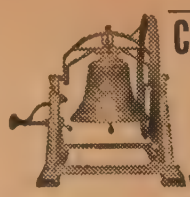
The House of Commons

"About 7 o'clock the House of Commons assembled, and soon afterwards the members began to throng its benches, some dressed in court dress, many in naval and military uniforms, with orders, and a large number wearing Windsor uniforms. Shortly before nine o'clock, most of Her Majesty's ministers, and the leaders of the opposition, took their places. At this hour the body of the house and the galleries were filled with members, and presented a truly striking appearance. . . . Scarcely anything could be conceived more splendid, as a **coup d'oel**, than the appearance of the house, when, on the entrance of the Speaker, who took the chair at 9 o'clock, all the members rose to receive him. Prayers having been read, the Speaker informed the house, that in order to secure perfect fairness in the allotment of the seats in the Abbey reserved for the Commons, the counties would be balloted for, and requested that the members for each county, and for each borough situated within the county, should, on the name of the county being called, leave the house and proceed to the Abbey.

The Western Entrance

"The area of St. Margaret's Churchyard, facing the Northern and abutting the Western entrance to the Abbey, the Westminster Guildhall, and the Westminster Hospital, on the opposite side, were covered with galleries and balconies. The seats were let at various prices, according to the excellence of situation, some being as low as 10s, others charged as high as two guineas. It appeared evident that a vast number of Her Majesty's liege subjects had not

(*Continued on page 28*)



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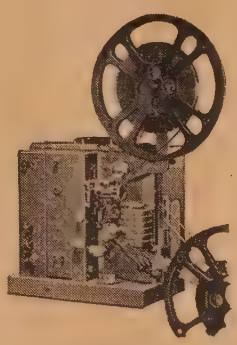

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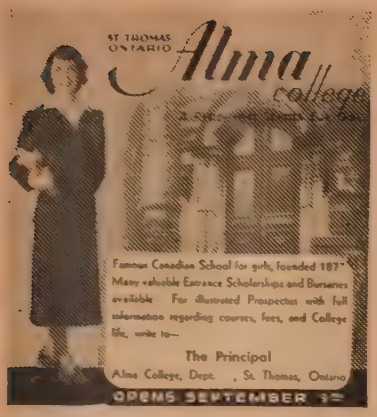
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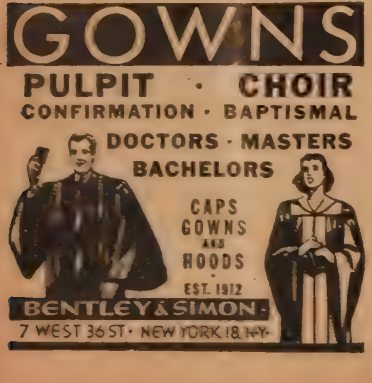

VICTORIA

(*Continued from page 27*)

gone to bed over night fearing they might oversleep themselves, for at four o'clock when a field battery discharge of 21 cannon announced the break of day, a vast body of persons, male and female, even at that most unusual hour were on the rapid move directing their steps to a great point of attraction, the immediate neighbourhood of the Abbey. The sun appeared at 10 o'clock and the residue of the day if not brilliant, was calm and placid.

"Soon after six o'clock the galleries, balconies and windows which commanded even a bird's-eye view of the procession were almost filled. The carriages were approaching in considerable numbers. As the day advanced, the scene became wonderfully animated. The rapid succession of the equipages of the nobility and gentry, the servants all decked in their state liveries, some of them exceedingly splendid, formed a moving panorama of uncommon gaiety and elegance such we are sure as no other metropolis of Europe would present.

"Among the peers who arrived early was the Duke of Wellington. He was instantly recognized and was received with honest and well-earned approbation.

"Precisely at 10 o'clock a discharge of 21 pieces of artillery announced that the grand procession had moved from Buckingham Palace, and shortly before 11 o'clock the sound of the trumpet and the appearance of a squadron of Life Guards announced that the grand pageant approached.

"The Queen, to whom all eyes and we may add all hearts were turned, at length appeared, attended by the Duchess of Sutherland (Mistress of the Robes) and the Earle of Albemarle (Master of the Horse). When we say that no Sovereign could wish for, nor hope for a more enthusiastic greeting from her subjects, it is needless to add that it was heartfelt and enthusiastic. Her Majesty bowed repeatedly. The deepest satisfaction was manifest, not only by her courteous action, but by the kindly expression of her animated features.

Interior of the Abbey

"From the west door to the screen over which the organ loft is placed, and which divides the choir from the nave, there were two rows of galleries erected on each side of the centre aisle, one level with the vaultings and the other with the summit of the western door. The seats in them were calculated to hold about 1,500 persons. On the floor of the main aisle a platform was erected about 12 feet broad, along which the procession was to walk.

"On entering the choir from the pathway under the screen the spectacle was both brilliant and beautiful. Looking up to the East end of the Abbey you observed immediately under its central tower, a square formed by the intersection of the choir and transept, extending nearly the whole breadth of the choir. On this square a platform was erected to which you ascended by five steps. The summit and also the highest step leading to it was covered with the richest cloth of gold. In the very centre of this theatre the chair was placed in which Her Majesty reposed when receiving the homage of her peers. Crossing the theatre, the eye arrived at the sacrarium, which forms a portion of the altar where the coronation chairs were placed. On the right, looking to the altar, which was surmounted by a lofty canopy, supporting various emblematical figures in gold, was the box for the members of the Royal family, of which the front was hung and the sides were lined with crimson damask, while the top was decorated with a gilt Gothic cornice. On the left a bench was reserved for the bishops, and above that bench a box for the foreign ambassadors to our court.

"The altar itself was surrounded by a beautiful Gothic gilt frame and the back of it covered with purple and gold silks. The communion table and the cushions on which the offerings were to be laid, were covered with Genoa velvet bordered with lace, and fringed with gold, while the floor of the sacrarium was covered with a rich purple and gold carpet. Above the altar three galleries were formed, of which two were reserved for the members of the House of Commons, and a third, close to the roof, and not holding more than a dozen of persons, was kept for the trumpets of the orchestra. The Westminster boys were removed from the situation which before they generally occupied in the organ loft, and were placed in a gallery on the south side of it. It might have been as well had they been banished entirely from the Abbey, for a more murderous scream of recognition than that which they gave Her Majesty Queen Victoria was never before heard by civilized ears. (There follows a description of the seating arrangements for clergy, peers and peeresses, officers of the household and of State.) We have been informed that on this occasion more than 11,000 tickets were issued.

Entrance Into the Abbey

"The residents in the neighborhood of the Abbey were disturbed at twelve o'clock on Wednesday night by a merry peal, for so the phrase goes, from the bells of St. Margaret's Church and that peal to their great dissatisfaction continued without cessation till one. Within an hour after there was a continual roll of carts and carriages toward that spot, and we have good reason for believing that notwithstanding the annunciation that the doors would not be open until five o'clock many of the best seats in the Abbey were secured at as early an hour as three. At five o'clock the gates were thrown open to all comers with tickets; and in consequence the different parts of the Abb began to fill rapidly. By six o'clo the arrivals became more freque and about seven the officers of t Earl Marshal found that they h enough to do in marshalling pee and peeresses to their respecti seats. . . . About eleven the Du de Nemours arrived and converse for some time with the noblem he found in the theatre befo he went to the Royal box. T Ambassadors Extraordinary bega to arrive and by the magnificen of their dresses and by the nun bers of their suite, excited consi erable admiration. The receptio of Marshal Soult was particular striking. Prince Esterhazy wa almost as much admired as h diamonds, which when the su was on them glistened, to use phrase of Scott's, like a galaxy.

"Another discharge of canno informed them that Her Majest was approaching the doors, an immediately afterwards the chee of the people, the music of th military bands and the clash presented arms, gave notice tha she was under the roof of th Abbey, though the necessity changing her robes in her 'tirin room prevented her from appea ing within it till nearly half a hour afterwards. At that momen the spectacle was peculiarly gli tering and gorgeous. Every pa of the Abbey save the choir wa filled. The orchestra by itse formed a singular picture with i surpliced and red-hooded cho isters flanking on both sides band of instrumental performe habited in scarlet. Opposite them were the members of th House of Commons, sparklin with plumage and dressed in eve variety of uniform which is know to the military service of ou country. In the north transe were the peeresses, making th temple bright by the display their beauty and the brilliancy their decorations. In the sou transept again were the peers, moving mass of glittering gra deur.

"The richness and variety of th spectacle it is impossible for wor to compass; but those who saw know how to appreciate it, an no description of theirs can cor pete with the glorious realiti they then witnessed.

"Under such circumstances H Majesty entered the Abbey, an immediately a hundred instr ments and more than twice many voices rang out their not at once, and the loud anthe blended with the applaudin shouts of the spectators, echoed the very roofs of the Abbey."

"May the Sceptre of her Go ernment be a Sceptre of righteou ness and be only surpassed lustre by the splendours of th imperishable Crown with whic we devoutly pray Almighty Go she may be adorned, elevate and ennobled in the Kingdom Heaven."

Egerton Ryerson

(Then followed on the secon sheet a complete report of th actual ceremony.)

Mr. John Alexander Dean

the death of John A. Dean recently
ks Corners United Church lost one of
inest members. He was born at Starks,
.. 76 years ago, and had lived there
his life, except for the last ten years
ng which he resided at Shawville. His
f interest, outside his home, was found
is Church. For 45 years he was an elder
the congregation; and a large part of
time was Clerk of the Session. He was
ply interested in the Sunday School, and
many years was superintendent and
le Class teacher. For 25 years he con-
ted a mid-week community Bible study
s that did much to make the Bible a
g book to all who attended. He was a
nber of the Official Board, the Cemetery
rd, and the committees that built the
sonage and the church hall.
Married in 1901 to Elizabeth Smiley,
r home life emphasized religion, and
of his sons, Rev. Leslie Dean, became
honoured minister of the United Church,
is stationed at present at Richmond,
e. Others in the family, besides his wife,
two daughters, Mrs. Gus. Draper of
n, and Mrs. Secil Sly of Starks; and his
s, Clarence and Ernest of Shawville,
nis on the homestead, and Ronald of
th, Ontario.
The funeral was held from his late home
Shawville Church, where Dr. A. F. Fokes
ducted the service, and interment was
the Starks cemetery. A. F. F.

Miss Mabel Taggart

All who were associated with Mabel
ggart during the early years of Girls'
rk and the launching of the Canadian
ls In Training programme, as well as in
work of the Supply Depot in the Relig-
s Education Council of Canada, will be
dened by the knowledge of her death in
ronto, February 28th. During the eight
rs of retirement and ill health she never
her interest in Christian Education
l kept in constant touch with former
ociates. She was a great Christian, a
nderful friend, a wise counsellor.
The funeral service, held in Simpson Ave.
urch where she was a teacher for many
rs, was conducted by Rev. Wesley A.
rris and Rev. George Little, D.D., gave
address.
Miss Taggart is survived by her sister,
na, with whom she lived, and two broth-
, Frank of Windsor and Chester, Chicago.

ev. John Livingstone Brown

Rev. J. L. Brown was born at Belwood,
tario, eldest son of Rev. Robert Brown
d his wife, Anna Hazelden Unsworth. In
82 the family moved to Pilot Mound,
anitoba, there taking up a homestead. He
ceived his elementary schooling at Bel-
od, Middleville and Pilot Mound. In
ptember 1891, he attended High School
Winnipeg, and later the same year went
Montreal to attend the Congregational
llege, McGill University. As a student
ssionary he preached in the Congrega-
nal Church at Kincardine, Ont, and at
Congregational Church at Franklin
ntre, Quebec. In 1894 he was ordained
d accepted a call to Franklin Centre. In
gust 1894, he married Ellen Campbell
Woodbay, Manitoba. He was sent by the
issionary Society to Brandon in 1897, and
1898 he preached at Starmound and
mbina, while living at Woodbay. In 1900
worked with the Presbyterian Church at
owflake, preaching also at Kaleida, Valley
ew and Willowdale. In 1903 he returned
the farm at Woodbay, where he also
eached until Woodbay became a part of
larger circuit with Pilot Mound as centre
the time of Union of Churches. In 1903
went to England as Immigration Officer
r the Federal Government.
He took an active part in the United
armers' organization and acted as Vice-
resident from 1920-1922. He served two
ars as President of the Manitoba School
rustees' Association. In 1921 he accepted
e nomination for the Federal Parliament,
nning as a Progressive. He remained active
politics until 1935. During his stay in
arliament, Rev. J. L. Brown was instru-
ental in presenting the Bill for Church
nion in 1925. He never believed that any
e Church contained all the truth; there
as good in everyone. He was a very able
dvocate for Church Union.
Preacher, farmer, Parliamentarian—it mat-
red not in what capacity he was serving,
is voice was urgent in truth and strong in
oly wrath against evil. Strong and com-
assionate of nature, he taught by word
nd deed that the whole of life was sacred.
e was a firm believer in freedom of the
ndividual be he of high or low estate, and
o to the last, he maintained the common
ouch, a loyal serving follower of Christ
is King.
His wife predeceased him in November
950. He leaves behind, three daughters,
nna and Mabel of Pilot Mound, and Mrs.
. W. Mills of Brandon; and one son,
obert of Winnipeg. He is survived also by
wo brothers, Rev. A. R. Brown of Vermont,
nd Professor Sidney Brown of Arizona, and
sister, Jean Brown of Vermont.
Born February 7th, 1867; ordained Sep-
ember 1894; died March 20th, 1953.

"One that never turned his back
But marched breast forward."

G. E. W.

Mr. James Murdock

James Murdock died at his home in Iroquois, Ont., on March 12th, 1953, after a lengthy illness. He was born at Glen Stewart in 1867, and was married in 1899 to Bertha Anderson by Rev. Arthur Wilkinson. Mr. Murdock was an ardent worker in the Church, teaching a Sunday School class for many years. At the time of his death he was an honorary elder.

Left to mourn are his wife, daughter, Mrs. Donald Ullman of Kingston; one sister, Mrs. Alex King of Cardinal.

The funeral was held in Iroquois United Church, conducted by Rev. Gordon Dangerfield, assisted by Rev. William Wright of South Mountain.

Chief Samuel E. Pootlass

In the passing of Samuel Edward Pootlass on March 4th, 1953, Bella Coola, British Columbia, lost one of its most beloved citizens. Born in a smoke-house on the Bella Coola River 72 years ago, he later became Chief and led his people in the customs and ceremonies of his ancestors. Then as Chief Pootlass himself said: "Many years ago the missionary came among us to teach us by his words and show us by his life the Way of God. Many of us changed our way of life and learned that the Way of God is the true way for all men all over the world."

He was the kindest and most even tempered gentleman I have ever met, a towering figure in the field of endeavour, being responsible for building the biggest and finest Church and Community Hall in the valley. His kindness and his deeds and wise counsel will never be forgotten. He was an elder in his Church, and his voice of prayer would be heard whenever called upon. He was a fine orator in his own language, and no festivity was complete where his voice was not heard. He never forgot to mention his love and his concern for his people and the great love of God in Christ Jesus.

One brother, one sister, one son, two daughters, thirty grandchildren, fourteen great-grandchildren, many relatives and a host of friends mourn his passing.

The funeral service was held in Emmanuel Church, March 11th. The Emmanuel and Bella Bella choirs participated, the latter having come seventy miles across the Pacific to bring comfort to his people. We give thanks to God for this noble life that dwelt among us and reflected so splendidly the true Light of our Lord and Saviour.

L. L. S.

Mrs. Garnet W. Lynd

Residents of Lyndwood Gardens, and the many friends of Rev. Garnet W. Lynd and family received an astounding shock on Thursday evening last on learning of the sudden passing of Mrs. Lynd from a heart attack at the home of a neighbour. Crossing the street in response to an invitation to share in an afternoon cup of tea, Mrs. Lynd passed away on entering the home of Mr. and Mrs. William Medland before medical aid could be summoned.

Born in Ottawa, Irene Anna McFarlane, the daughter of the late Mr. and Mrs. James P. McFarlane, she had lived in Smith's Falls and Perth before coming to Toronto some forty years ago. She had observed her sixty-fourth birthday exactly one week prior to her decease.

Her husband, Rev. Garnet W. Lynd, has been Secretary of Toronto West Presbytery for the past eight years, and served at Downsview for twelve years before coming to the Port Credit area eighteen months ago. Retiring at this time, they erected a new home in Lyndwood Gardens, a subdivision of the farm abutting the Queen Elizabeth Way, which had been in the Lynd family name for over a century.

As a bride in 1916 she accompanied her husband to the northern railway town of Chapleau, where Mr. Lynd was the pastor of the then Methodist Church. She has been quite active in Church work, assisting her husband on the successive charges at Rosemont, Laurel, Grahamsville, Temperanceville, Stayner, and 12 years at Downsview.

An accomplished artist, she had put the last touches to an oil painting less than fifteen minutes before her decease.

She is survived by her husband, four sons, L. Albert B., Wesley L., Eric S., of Toronto, and Gough H. V., at home; a sister, Hazel (Mrs. Edward Kyle), of Maple; and three brothers, Charles H., Bert and Gladwyn H., Toronto. There are also three grandchildren, Peter, James and Cheryl Lynd.

Funeral services were held at the Trull Funeral Home, with Rev. Charles A. Jay, Chairman of Toronto West Presbytery, Rev. Wesley A. Hunnisett, D.D., and Rev. R. G. Davison in charge. Interment was made in Springcreek cemetery, Clarkson.

Mrs. A. F. Munro

The late Mrs. A. F. Munro, who died in Vancouver, B.C., on April 6th, 1953, was born in Cassel, Germany, where her father was a teacher of languages. She was educated in a private high school in Cassel and entered the University of Goettingen in 1899, the second year in which it was open to women. Already an accomplished linguist, she specialized in history and took her diploma as a high school teacher. In 1904 she married Rev. A. F. Munro and went to Britain for the first time as a young minister's wife. To the end of her life she maintained her interest in history. Her unusual capacity for organization and her dignified and gracious manner made her a most competent minister's wife.

She is survived by her husband and two sons, Hector Gordon and Alastair in Vancouver, and by five grandsons. Another son, Dr. Ferdinand Munro, a research scientist, died in Philadelphia just three years ago.

IN MEMORIAM

Capt. Charles Leslie Heather

I count it a privilege to pay a tribute to the memory of my good friend, Captain Charles Leslie Heather. I knew him as a small boy in our Sunday School and all through his life. He had a most devoted wife in the person of Rosina Hendry, who was a wonderful wife and mother. We were next door neighbours for many years, and so I have an urge to pen these few lines.

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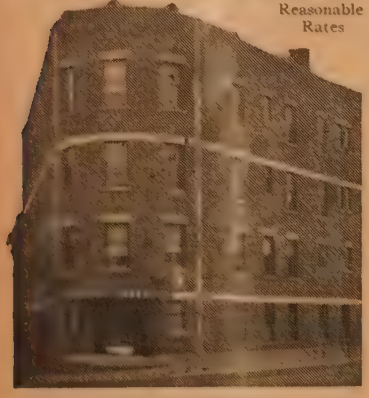

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RURAL LIFE

(*Continued from page 2*)

are mostly unincorporated settlements on the fringes of urban areas. And these demand religious and cultural institutions on a par with the standards of those which the city provides.

Are Protestant denominations attempting to meet this new opportunity?

Taking his cue from the trend towards consolidated school facilities, Dr. Snyder suggests a like strategy for the Church. Most rural areas are hopelessly overchurched. Therefore, all competition should be avoided and through consolidation, stronger churches could be formed which would challenge full-time leadership and provide more respectable programmes. To provide this better leadership, National Mission Boards of some denominations have begun short courses for rural pastors. Once these were an appendage to Agricultural Colleges, but at present many seminary curricula are making provision for them. There are six seminaries which offer courses during their summer sessions, and several do so in their regular winter term.

It has been a source of much satisfaction to note how some business concerns have become sensitive to the need for effective rural organizations. Sears, Roebuck and Company, one of the nation's leading merchandizing firms, is sponsoring a Church development programme which aims to encourage rural churches to re-study and enrich their programmes. Already 736 rural congregations have signified their interest in well planned and directed plans and projects. Although the motives of all such companies are not completely altruistic, yet this concern for better churches in better communities augurs well for the future.

With these observations in mind, Dr. Snyder concludes that Protestantism has a real stake in rural America. The rural church is still the most indispensable organization in country life, not merely as an expression of organized religion, but to provide leadership for all other organizations, educational and philanthropic. The town and country churches have been productive of a higher proportion of leaders for government, industry, and professional fields than any other institution. Hence Protestantism must not relinquish its claim upon the resources and foundation of rural life.

Rev. Thomas D. Lindsay, was recently inducted into the Charge of Drummondville, Que. The Chairman of Montreal Presbytery, Rev. Harvey B. Campbell, conducted the service, assisted by Rev. R. DeWitt Scott, Rev. Walter Spence, Rev. W. W. Conrad and Rev. Charles Pelletier. A social hour followed.

JUST ABOUT OURSELVES

477 CHURCHES ON HONOR ROLL

The following list of 77 Churches brings the Honor Roll up to date:

Salem, Ont., Kilsyth Charge.
Forest Home, Ont., Guthrie Charge.
Stella, Ont.
Bethesda-Dixie, Ont.
Wells, Barkerville-Wells, B.C., Charge.
Glen Orchard, Ont., Bala Charge.
East Seneca, Ont., Canfield Charge.
Woodhouse, Ont., Port Dover Charge.
Rosetown, Sask.
Monteith, Ont., Matheson Charge.
Rutherglen, McAuley, Man.
Canfield, Ont.
Canboro United, Ont., Canfield Charge.
Kinsella, Alta.
Viking, Alta.
Knox, Fort William, Ont.
Jerseyville, Ont.
Naramata, B.C.
Wesley, Yarmouth, N.S.
St. Paul's, Hardisty, Alta.
St. George's, Ont.
St. Andrew's, Broadview, Sask.
Knox, Reid's Mills, Ont.
Cheam, B.C., Rosedale Charge.
St. John's, Windsor, N.S.
Young Church, Winnipeg.
Parkdale, Toronto.
Hayter, Alta., Provost Charge.
Courtland, Ont.
Epworth, Kingsville, Ont.
Inverary, Ont.
Kerrobert, Sask.
Erindale, Ont., Clarkson Charge.
Aberdeen, Sask.
Camrose, Alta.
Clarkson, Ont.
Longburn, Man., MacDonald Charge.
Benson, Sask., Viewfield Charge.
Trinity, Malartic, Que.
Sherbrooke, N.S., East River-Glenelg.
Queensway, Toronto.
Port Burwell, Ont., Straffordville Charge.
Trinity, Smooth Rock Falls, Ont.
Miami, Man.
St. David's, Leduc, Alta.
St. Columba, Montreal.
Kyle, Sask., Tuberose Charge.
Blackie, Alta.
Horseshoe Lake, MacTier Charge, Ont.
Cameron United, Minnedosa Charge, Man.
St. Andrew's, Burton, B.C.
Sundridge, Ont.
Carbonear South, Carbonear Charge, Nfld.
Munster, Ont., Ashton Charge.
St. John's, Elmvale, Ont.
Allenwood, Ont., Elmvale Charge
Selkirk, Man.
Mt. Hamilton United, Hamilton, Ont.
Southminster, Ottawa, Ont.
West Hollyburn United, Hollyburn, B.C.
St. Paul's (Italian), Toronto.
Dufferin United, Toronto.
Knox, Consort, Alta.
Curries, Ont., Oxford Centre Charge.
Locks, Ont., Muskoka United Charge.
King, Ont.
Laskay, Ont., King Charge.
Sovereign, Sask.
Glamis, Sask., Sovereign Charge
Teston, Ont., King Charge.
Olivet, Ont., Seeley's Bay Charge
Walter's Falls, Ont.
Bethune, Sask.
Belle River, Ont.
Crystal Hill, Avonlea Charge, Sask.
Trinity, Omemee, Ont.
Mt. Carmel United, Troy, Ont.

South Calgary (Alta.) Church, the Rev. W. J. Huston, minister, assisted by Elders D. Foulds and J. H. Hicks, on Palm Sunday dedicated a complete set of twenty-five new gowns for the choir. They are light maroon and made of Acton Veil silk. It was through the tireless effort of Mrs. A. A. Grimes that they were made possible. Fourteen gowns were donated by members of the congregation and the balance of the required funds was raised by a choir concert and contributions from other Church organizations.

The minister was also presented with a new pulpit gown, and at the conclusion of the dedication service was assisted into it by Mr. Hicks, while Mr. Foulds assisted the organist, Mrs. D. Barclay, into hers. During the singing of the hymn which followed, the choir retired to the choir room and returned in their new gowns.

Rev. R. W. K. Elliott, Superintendent of Missions in Southern Saskatchewan and Alberta, paid a four-day visit to Ottawa Presbytery recently and addressed zone rallies in North Gower and Shawville, and preached in Parkdale and Westboro Churches, Ottawa. He spoke at a laymen's banquet in McLeod Street Church, urging them to carry out their project of providing a tractor for agricultural work in Angola. He cited what had been done on the Bar-ons-Nobleford charge.

At the missionary rallies the film "Nakamia" was shown to deeply interested audiences.

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ELLEFAIR Church, 2000 Queen East, Toronto, (Rev. H. W. Kerley) invites plications from retired ministers for the sition of assistant to the minister. Main ponsibility will be visiting.

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WOMAN'S COLUMN

CHURCH groups make money selling Handy Personal Labels. Printed two colours on gummed stock. Make quick letterheads, identify books, 1001 uses. Boxed in handy dispensers. 300 for $1.00. Send for samples—Label Craft Shop, Bolton, Ont.

Publishing House Notes

Father, God Bless Him

Appropriately enough we have ust published a delightful little ook bearing the above title. It is tribute to his father by Dr. E. A. Corbett, best known to Canadians s Director for many years of the Association for Adult Education.

The following statement by the uthor aptly describes the book, nd will make many of you want o obtain a copy: "This little book s an attempt to pay tribute to my father, who was a Presbyterian minister, and a first-class horseman. He brought up eight children on a salary of $800 a year, and lived to see them all graduate from universities, largely because he believed that anyone at all—whether he had money or not (preferably not)—could go to a university and pay his way, and, unless he was an utter idiot, could graduate. He was a remarkable man and a good man, and if I have tried to be amusing about him it is because he was himself a man of fun as well as an ardent Christian."

After all, fathers do deserve some credit in their families!

Father, God Bless Him $2.00

The Book Steward.

Pulpit Vacancies

Due to the retirement of our minister the pastoral charge of Waterloo, Quebec-Sherbrooke Presbytery, will be vacant July 31, 1953. Interested ministers write to Henry Bird, Chairman Pastoral Relations Committee, 279 Main St., Waterloo, Quebec.

The Jerseyville pastoral charge, Hamilton Presbytery, three-point, will be vacant June 30th, 1953. If interested, contact Wallace Somerville, R.R. No. 2, Copetown, Ont.

Newtonville three-point charge, Oshawa Presbytery, will be vacant June 30th. Minister retiring. Interested ministers please contact Mr. Len. Barton, Newtonville, Ont.

Glen Allan Charge is seeking the services of a retired minister, duties to commence either July 1st or October 1st. Write Mr. Eric Read, Elmira, Ontario.

Holland Centre, Grey Presbytery, Toronto Conference, three-point charge, vacant July 1st, 1953. Interested ministers please write Emerson Craven, R.R. 3, Holland Centre, Ont.

The pastoral charge of the Brownsburg United Church will be vacant June 30th, 1953. Ministers interested please contact Thos. J. Anderson, P.O. Box 123, Brownsburg, Que.

Metis Beach - Sayabec vacant June the thirtieth. Present minister retiring. Interested ministers apply to Rev. Roy M. Pounder, Metis Beach, Que.

The pastoral charge at Miami, Manitoba, will be vacant June 30, 1953. Two preaching stations. Interested ministers please write George Congdon, Miami, Manitoba.

Campbell River United Church requires a minister commencing July 1, 1953. Ministers interested please write Dr. W. E. Marshall, Box 259, Campbell River, Vancouver Island, B.C.

Levack three-point charge, Sudbury Presbytery, vacant June 30th. Ministers interested write M. R. Fraser, Levack, Ont.

Sidney (Ont.) pastoral charge, Belleville Presbytery, will be vacant May 1st. Interested ministers please write Carmen Grills, R.R. 5, Belleville, Ont.

Nobel (three point) charge will be vacant June 30, 1953. Interested ministers please communicate with Mr. Slim Colberg, Secretary of Pastoral Relations Committee, R.R. 1, Nobel, Ont.

The two charge appointment of Crossfield-Madden will be vacant June 30th. Interested ministers please communicate with J. W. Spurr, Crossfield, Alta.

Guilds (three-point) charge, Kent Presbytery, will be vacant June 30th, 1953. Interested ministers communicate with Wylie English, Mull, Ontario.

The three-point charge of Maple, Ont., Toronto Centre Presbytery, will be vacant June 30th. Manse unfurnished. Interested ministers are requested to write Dr. R. A. Bigford, Maple, Ont.

The pastoral charge of Lowville, Ont., will be vacant June 30th, 1953. Interested ministers please write M. A. Campbell, Secretary, Pastoral Relations Committee, Milton, R.R. 6, Ont.

Milverton pastoral charge (two points), Perth Presbytery, will be vacant June 30th. Interested ministers please contact Whitney Thompson, Recording Steward, Milverton, Ont.

Lachute United Church, Lachute, Que., requires a minister, commencing July 1st, 1953. Present minister retiring. Interested ministers please write Herbert Graham, 419 Thomas St., Lachute, P.Q.

Minister's Address

Capt. the Rev. J. A. Davidson, Chaplain (P.), 1st Canadian Highland Battalion, Can. Army Post Office 5050, c/o Postmaster, Montreal, Canada.

Art Exhibit Planned

An Art Exhibit and Handcraft Show is being planned in connection with the Emmanuel Alumni gathering in September. Further notice will be given, but Rev. R. V. Wilson, 28 Winslow St., Toronto 14, Ont., would like to hear from those interested in co-operating in such a venture.

New Books

KINGS AND PROPHETS OF ISRAEL

By Adam C. Welch (1864-1943), New College, Edinburgh. Essays on Moses, Saul, David, Amos, Hosea and Isaiah. A memoir of Dr. Welch's life is one of the rewarding features of the book. 264 pages, cloth, $3.50.

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THE RYERSON PRESS
TORONTO

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At Sydney

The news from Sydney Presbytery concerns the visit of the Exposition. Long and careful planning by committees headed by Revs. M. A. MacDonald, J. D. Archibald, and Messrs, Robert Murray, William Boyce, Jack Macleod and H. A. Frowde, paid large dividends in the success of the whole venture.

The first meeting was a reception for the Moderator and Mrs. Scott, held in Knox Hall, Glace Bay. Rev. J. D. Archibald presided. The reception was followed by a supper in St. Andrew's Hall, Sydney, when members of the Official Boards were given an opportunity to hear the Moderator.

During the service in which the Moderator formally opened the Exposition, civic greetings were brought by the Mayor of Sydney, and fraternal greetings from the Sydney Ministerial were expressed by Captain Holman.

The many exhibits presented a vivid portrayal of the tremendous work being done by The United Church in Canada and overseas. Not only were the large crowds who thronged the booths impressed by which they saw and learned, but the booth-attendants, drawn from various Churches throughout this industrial area, learned a great deal about the particular work which they represented.

Mrs. Scott spoke to a crowded audience of women in the Y building; Miss Rebecca MacDonald, Presbyterial President, led the meeting, and prayer was offered by Mrs. J. D. Archibald.

At least 250 specially selected young people attended a banquet, at which the Very Rev. C. M. Nicholson and Miss Judith Moore, presented the challenge of full-time service in active Church work.

Saturday was set apart for the children. In the morning, the Sunday Schools of the city Churches were well represented, and in the afternoon the large crowd of children from the surrounding areas proved almost an embarrassment by their numbers. However, they came away with new impressions and with greater interest in the whole work of the Church, and with happy memories of a delightful talk by Professor David.

A general exchange of pulpits had been arranged for Sunday. Most of the visiting preachers were placed in Churches outside, but Mr. W. Ramkerrysingh preached to the congregation of First United, Sydney, and also spoke in the Sunday School, where he was presented with a beautiful doll to take back to his daughter in Trinidad. Mr. Ramkerrysingh has a special link with Sydney, as he was baptized by the Rev. J. C. MacDonald.

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Missionary work received a special emphasis on the Monday evening. Rev. H. E. Campbell presented a general picture of the Home Mission work of the Church, illustrated from the wealth of his own experience. Professor David, in his own inimitable manner, told of the Christian Church in India, where Christ's followers are faithfully doing His work, leaving the results in the hand of God.

Apart from the regular meetings, the influence of the visitors was felt through addresses to service clubs and visits to various schools. In New Waterford, for example, Professor David spent almost two hours speaking to the students, and answering questions which they asked.

The pageant formed a fitting climax to the whole Exposition. Each scene was well represented. While it seems invidious to single out any particular scene for special mention, the entirely Negro cast of the African scene made it especially effective. The large audience was reminded of the rich heritage of The United Church of Canada, while each succeeding scene showed the magnitude of the work being accomplished by the Church in our day, and the opportunities with which we are challenged.

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T. G. H.

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Rev. Gerald Switzer, Ph.D., Cent Church, Calgary, Alta., will broadc over the Trans-Canada Network the C.B.C., Sunday, June 14th, 2. 3.00 p.m., E.D.T.

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Those who took part in t Pageant deserve the thanks of t entire Presbytery. It was a j well done. If applause had be permitted, the audience wou gladly have given them a hea hand. They deserved it. One m expressed the feeling of ma What he said was: "I came out a sense of duty; but, my, it w marvellous."

W. E. A

THE UNITED CHURCH Observer

LUME 15 JUNE 15, 1953 NUMBER 8

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reaching
lissions
n Ontario

In Sudbury

he largest and most impressive ion ever held in the city of bury came under the leader- of Rev. Norman Rawson of enary United Church, Hamil- Services were held each night 8 o'clock, Monday through ay, and were under the direc- of the Sudbury and District sterial Association.

. Andrew's United Church was l to capacity on the opening t, and each succeeding night crowds overflowed into the ch Hall. At the closing ser- every available space in the uary, galleries, and concert was filled, and many were ed away.

here was an atmosphere of ctancy and enthusiasm in service; people came to the ch an hour before the time of ce in order to be sure of a seat. The Missioner, with his sense of humour and his dly, out-going personality, the hearts of the people from very beginning. Each night poke for fifty minutes in a interesting and impressive ner, developing his theme humour, with incisive logic, wealth of illustration, and a passionate evangelistic l. His calls to dedication never-to-be-forgotten experi- . His themes were perfect ir appropriateness: "Follow- This Amazing Jesus," "How A Christian Are You?", The Church Need A Pente- ", "Why The Cross?", and oung People's Night, "Look- nto An Old Trunk." The terial Association at the close e Mission heartily endorsed work of the Rev. Norman n and were enthusiastically l that the Mission was every- that could be desired in ation and blessing.

. Henry Swanton, D.D., of Glad Tidings Tabernacle, Chairman of the Association, had charge of the services and was assisted each night by ministers of different denominations. Choirs from the various Churches turned out in good form to lead the services of praise, and each night an outstanding song-leader conducted the singing of gospel hymns at the beginning of the service. Rev. James Roe, of Knox Presbyterian Church, headed the Committee.

In Beachburg

Beachburg is an Ontario village of 500 in the centre of a fine farming community. The resident United Church membership is about 170, but there are about 300 adult adherents on the fringes.

At a recent Annual meeting the minister, Rev. Howard J. Veals, threw out a challenge. Something should be done about these people, he said. Later in consultation with a group of laymen plans were made for a Preaching Mission, with Rev. C. Gardner Ward, of Renfrew, as missioner. Letters of invitation were sent out, posters prepared for strategic positions in the community, and spot radio announcements made.

The response was beyond expectations. The roads were bad but attendance was good. Running from 120 to 180 on the week nights, it was climaxed on Sunday by a congregation of 300. The cards issued by the Board of Evangelism and Social Service were used, Mr. Ward making an

(*Continued on page 30*)

In Lindsay Presbytery

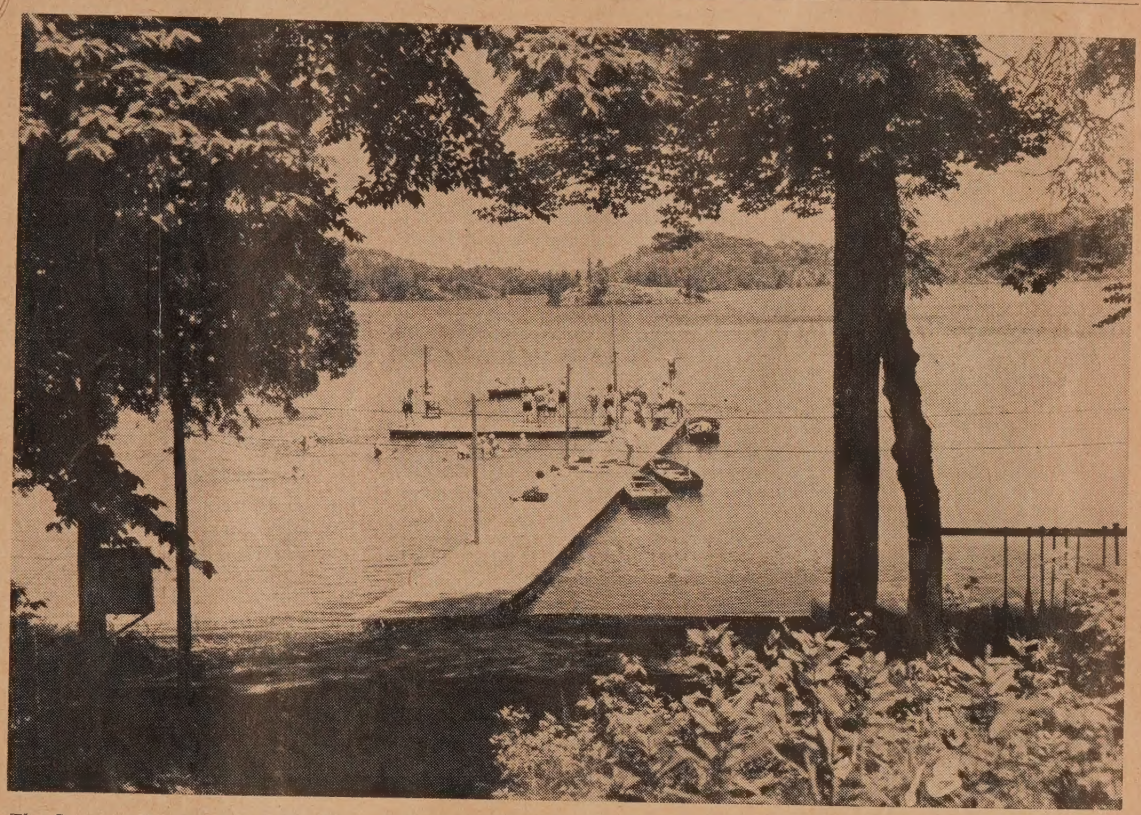
A Preaching Mission was held in Cambridge St. Church, Lindsay, Rev. Harold B. Neal, D.D., minister, under the auspices of the Presbytery Committee on Evangelism and Social Service. Supported by the Sessions of all Churches, the Mission was an example of well-planned and executed co-operation and drew large crowds. The choirs of as many Churches as possible gave leadership.

Rev. John Short, D.D., minister of St. George's Church, Toronto, was Missioner. Dr. Short breaks through the conventions and comes to grips with the real issues of Life versus Christianity, the Human Soul's need versus the Christ's all-redeeming, all-fulfilling power. He has a great, challenging message because he has a great, unshakable faith in a Great, Invincible Master. There

(*Continued on page 30*)

ON NEW PRESS

United Church Observer" this issue goes on the big press. The run will be 95,000.



The Summer Programme of The United Church of Canada is featured in this issue. Above photograph was taken at the first National Camp for Canadian Girls In Training, 1952, during the swimming hour. (*See page 3*)

Dr. Weatherhead Talks on Reunion in St. Paul's

Dr. Leslie Weatherhead preaching recently in St. Paul's Church, London, Eng., on the subject of reunion said that he was ready to accept episcopal re-ordination "if such action would contribute to the reunion of the world-wide Church. I should not regard such re-ordination as a repudiation of my previous ministry," he said, "but as a dedication to a wider ministry in the future." Considering the possibility of such union, two questions may be asked which if answered satisfactorily might help to clear the ground: 1st. Do all episcopally ordained ministers really believe that some mystical power is transmitted to them from the time of the apostles, which renders their ministry valid and effective beyond that of others not so ordained, or do they accept it simply in the interest of Church order and discipline? 2nd. Do not some of our ministers in the non-episcopal Churches have certain

(*Continued on page 30*)

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